

AMERICA

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Chronicle

Home News.—It was confidently asserted by the opponents of the McNary-Haugen bill for farm relief that the President would veto the bill in the event of its

Farm Relief Bill

passage in its present form. Mr. Coolidge has pledged himself in favor of farm relief, recommending for this purpose an extension of the cooperative marketing system. He has let it be known that he regarded the price-fixing features of the McNary-Haugen bill as economically unsound, and some of his supporters have declared that the bill as it stands would be declared unconstitutional by the Supreme Court. The conservative Republicans are opposed to that system by which it is proposed to fix the price of farm products, and increase domestic prices by the conservation of the surplus. The farm bloc denied that price-fixing was the object of the bill.

A flurry of comment was incited by the prediction of Dr. Nicholas Murray Butler, in his address in New York on February 7, that President Coolidge would not seek reelection in the 1928 Presidential campaign. In making his assertion that the President would not defy the tradition

Presidential Forecasts

against seeking a third term, Dr. Butler assured his hearers that he had no information from the White House

to support his contention; however, he claimed to represent a strong group of Republican leaders who viewed the situation as he did. In the course of his speech, Dr. Butler declared that there were three fundamental questions which must be settled in the next national election, namely, prohibition, agricultural development and relief, and a fixed foreign policy. In regard to the first named, he was of the opinion that no candidate who is not against prohibition or who attempts to "pussyfoot" on it can be elected on any ticket. Farmer relief he regarded as the dominant issue in the Middle West and Northwest. In our international relations, he advocated a "quick and definite return to the traditional Republican policies." A rapid rejoinder to Dr. Butler's remarks on prohibition was made by Senator Borah, who championed the cause of prohibition. He declared himself in favor of bringing forward the prohibition question as a clear-cut issue in the Republican Presidential nomination and of presenting it "in the various States and districts prior to the election of delegates, so that the delegates may be elected in accordance with the popular view." That portion of Dr. Butler's address which referred to the third-term issue was looked upon as a move to force the President to declare his intention about seeking the candidacy for another term. It failed of its purpose, however, for any declaration by him on this subject thus early is regarded as politically inexpedient.

Austria.—A review of economic conditions made evident that there was no real change for the better. Industry remained in a hopeless state owing to the lack of markets. The farming population, too, was very hard pressed, while the people in the cities were being pauperized by Socialist over-taxation. Commerce was suffering from the same handicaps. The old sore of unemployment continued to fester and public demonstrations of a most pitiful kind were held, such as that of the poor, mutilated war-invalids—the blind being led by dogs or other guides. There was even a demonstration by the houseowners. This class is not merely being pauperized by the Socialist administration of Vienna, but the latter is buying up one house after another from the owners, who are no longer able to hold their property. So it was planned to bring into Socialist ownership all the lodgings in the city, which would imply a strangle-hold on the entire population, to whom they would be able to grant or deny a home as political reasons might prompt.

Chile.—In a drive against Bolshevism, the Minister of War, General Carlos Ibañez, took the reins of Government in his own hands on February 9, and supported by the army began the organization of a Cabinet, which, under his leadership, he declared, would be calculated to settle the matter once for all. In a statement to the press he asserted: "Moscow's influence in Chile must be broken and the way to do this is to reorganize the Government by the injection of younger blood." This pronouncement was speedily followed by the resignation of the Cabinet and the designation of Ibañez by President Emilio Figueroa-Larrain to form a new Ministry. It was assumed that when this was done the President would resign or obtain a leave of absence, leaving Ibañez in control.

China.—Early in the week the Nationalist troops made marked advances toward Shanghai, but on February 7 Marshal Sun's reinforced army under General Pai Pao Shan drove them back considerably, thus lessening the pressure on the capital. Meanwhile, relative quiet prevailed at Hankow, though differences were reported to have arisen between the military and political leaders of the Nationalists. The Chen-O'Malley negotiations were resumed. Reports continued of occasional attacks on missions and missionaries. The proposal of the United States that Shanghai be declared neutral territory was made public, but there was no evidence that the Chinese were in accord with it. The Nationalist Foreign Minister Chen was represented as having asserted that the blame for any troubles at Shanghai would be laid to the martial preparations of the British and to Marshal Sun, who mobilized his troops to prevent the city's invasion by the Cantonese. Rumors persisted of Soviet troops on the Manchurian border. The announcement of Marshal Chang Tso-lin, Manchurian dictator and head of the armies fighting the Cantonese, that all foreign lives and property in the realm of the Peking Government would be protected by him was interpreted as a bid for the favor of the foreign powers. He declared that his military forces were operating only against Bolshevism and that "there is room for negotiations for all others except Bolsheviks."

Czecho-Slovakia.—After months of difficult negotiations, recorded here from time to time, the Catholic Slovakian Popular party finally came to an agreement with the Government, and on January 15 President Masaryk appointed two Slovakian Cabinet Ministers: Mgr. Joseph Tiso and Dr. Mark Gafik, a lawyer. A bill assuring a reasonable measure of Home Rule, and so satisfying the desires of the Slovakian Popular party, was later to be presented in the National Assembly. Thus, after carrying on Opposition tactics for five years, during which the party in-

creased its representation in Parliament from twelve to twenty-three members, the Slovakian Popular party returned to a cooperation with the Government. The formation of a Socialist Opposition in 1926 had further increased the importance of this party, rendering it indispensable to the Government. The significance of the step now taken by it can hardly be exaggerated. The entrance of the Slovakian party into the Cabinet means the stabilization of the present non-Socialist majority, the greater tranquillity of Slovakia, a less unwholesome centralization for the entire country, and the correction of the lamentable economic mistakes made by the Socialists, who practically controlled the Administration until 1926. Last and not least, the way now lies open for serious negotiations with the Holy See. It need hardly be recalled that the Czech Popular party, which represents the Czech Catholics of the country, had already for many years cooperated with the Government.

France.—In reply to his critics who were urging the immediate stabilization of the franc, Prime Minister Poincaré stated on February 4, in the Chamber of Deputies, that, thanks to the intervention on the exchange market of the Bank of France, *de facto* stability had been obtained, which would be maintained long enough to permit French industry to "reprovision itself at more advantageous rates." He pointed out the need of discretion and complete secrecy of movement in undertaking the delicate task of the stabilization of money, and the wisdom of maintaining *de facto* stability so as to permit industry to readapt itself to the new economic conditions. At the opening of the National Economic Council on February 7 the Premier praised its work as indispensable to the Government, and stated that the latter would be guided by the industrial and agricultural elements, which compose the Council, in the solution of numerous problems now pending for legislation.

Germany.—When on February 3 Chancellor Marx read his ministerial declaration before the Reichstag, he embodied his entire program of loyalty to the Republic and its Constitution, together with the principles sponsored by Germany at Locarno and Geneva. Above all, he laid the strongest emphasis upon the complete acceptance of his statement by the Nationalists. This must be regarded as an epoch-making event in German history, since it breaks down the last serious opposition to the Republican form of Government. A source of considerable embarrassment to the Government was also removed when the *Deutsche Allgemeine Zeitung* made public that the stock which the Government held in this paper had been sold. The journal had been purchased with secret funds by the Foreign Office and was costing the Government approximately 90,000 marks a month.

The Marx Cabinet stood its first fiery ordeal when after a stormy session it was given a vote of confidence,

with 325 supporting the Government and 174 in the Opposition, while 18 withheld their ballot. A new attack had been launched by the Socialists, and this time against the Nationalist Minister of the Interior, Walther von Kaudell, charging him with active participation in the Kapp *putsch* of 1920 and other monarchistic activities. Dr. Marx undertook to investigate these alleged breaches of allegiance and it was understood that the Centrists themselves would not lightly condone the matter. The Nationalists had already been forced to make one substitution in the solution of numerous problems now pending to further interference.

Great Britain.—Parliament opened on February 8 with the usual ceremony. The King and Queen rode in state from Buckingham Palace to Westminster and throngs of people cheered them along the way. The King's speech from the throne was unusually brief, merely outlining the national policy and the legislation which would be carried out by Parliament. He declared his earnest desire 'or a peaceful settlement of the Chinese problem and pledged the non-interference of Britain in Chinese internal affairs. He expressed optimism about the work of the League of Nations. The most important bill that Parliament will discuss during its sitting, that "to define and amend the law with reference to industrial disputes," was merely mentioned.

Frequent Cabinet meetings failed to clear the Chinese situation. On the afternoon on which Parliament opened, Premier Baldwin read a resolution adopted at a Cabinet Council showing the Government's policy had not changed and that it was still determined to land troops at Shanghai for the protection of British lives should an emergency demand such a measure. The resolution provided:

That the Chinese policy should be based on the following considerations, namely, that the troops sent to the Far East are solely for the protection of British lives in China, and that the question of the time, manner and number of troops landed must obviously depend on the local situation and advices from the British representatives on the spot.

Despite these official statements, it was commonly assumed that in the interest of resuming negotiations with Chen the Government was plainly disposed to divert elsewhere the troops originally dispatched to Shanghai.

Ireland.—The Government announced its purpose of adopting the second, third and fourth interim reports presented to it by the Banking Commission. These reports, says the *Cork Weekly Examiner*, "are amongst the most important ever issued in Ireland since or before the establishment of the Free State." They deal with agricultural credit, business credit and public finance. The greatest interest centers around the first named of these headings. The Irish farmers have complained, and the

Commission seems to agree with their contention, that they are greatly handicapped by lack of facilities in procuring loans on just terms from the ordinary banks. While not casting blame on the banks, but at the same time recognizing the difficulties of the agriculturists, the Commission proposed the creation of a new bank, to be known as the Irish Farm Credit Bank, under the auspices of the Government. The capital for this bank would be contributed by popular subscription, guaranteed by the Government, and advances, at a moderate rate of interest, would be made through the medium of cooperative credit societies. In addition to the proposal for helping the farmers, recommendations are made that the present Trades Loan Act should be redrafted so that the Government would have power to guarantee bonds up to a million pounds. The first interim report was held for consideration.

Italy.—Not agreeing with Deputy Miglioli's reported statements as to the failure of recent Fascist internal loan projects was the first official estimate of the total raised in the new lictoral loan, which closed January 18. The Fascist communiqué of that date placed the result at about three billion lire, and characterized it as a plebiscite of the whole Italian nation. This was pointed out by the press as all the more remarkable in view of the competition with the old consolidated loan, which was offered for a price between 70 and 80, while the new loan was issued at 87.50. In spite of this, the yield of the lictoral loan turned out to be about four times as great as was anticipated by Treasury officials, who considered that 700,000,000 or 800,000,000 lire would be amply sufficient for present needs.

Japan.—With the pomp and ceremony that has been a national tradition for centuries, the late Emperor was interred on February 8. About 2,000,000 people lined the route of the funeral procession and some 10,000 marched from the Imperial Palace to the Shinjuku Gardens, where services took place. The body was afterwards taken to Asakawa for interment. Strange ancient rites and much oriental pageantry marked the imperial funeral. The catafalque, impressive in its simplicity, was drawn by four black oxen, the cart so constructed as to play a weird dirge as it rolled along. Some distance behind marched Prince Chichibu, Yoshihito's second son, who represented the new Mikado. The latter appeared later at the Gardens and read the final farewell and made the last prayer. Coincident with the service the whole nation paused for three minutes of prayer. The only foreigner in the procession was Lieutenant Colonel L. R. Hill, British Military Attaché. He was present because Yoshihito had been a Field Marshal in the British Army.

Jugoslavia.—Considerable significance was attached to the step taken by the Foreign Office when its Minister

to Rome, Zhivojin Balugjitch, was transferred to Berlin, being replaced by Milan Rakitch. M. Balugjitch is one of the most trusted advisers of King Alexander and his transfer was taken to imply that Yugoslavia had given up hopes of solid friendship with Italy and was cultivating that of Germany and Russia. For this purpose M. Balugjitch is recognized to be best qualified. M. Rakitch, in turn, is well equipped to follow the Balkan politics at Rome. Yugoslavia was also looking towards a closer friendship with its fellow-Slav State, Bulgaria.

It may be mentioned in this connection that at the end of last year a solemn celebration of the Franciscan Jubilee was held at Belgrade University. Its Orthodox Rector, Professor Paule Popovitch, read an address on the part played by the Franciscans in the preservation of the Christian Faith and traditions of the Southern Slav peoples, whose national cause they had always espoused. The popularity of the Franciscan Fathers is further evidenced by the establishment of a small Franciscan friary at Belgrade a short time ago. The old Serbian capital is now possessed of three Catholic churches and three chapels, and has further welcomed the activity of several groups of nursing Sisters. For a city which until 1918 had neither a priest nor a church this is no small progress.

Mexico.—No material change was observed in the national situation. The Government announced a number of engagements with the rebels and the Yaquis, usually, so the official pronunciamientos stated, to the advantage of the Federal forces. According to the War Department bulletins, many rebels were arrested and executed in Durango, Jalisco, Guerrero and elsewhere. The Government also announced that it had nipped another "Catholic" plot in the States of Queretaro and Guajuato.

Nicaragua.—Serious fighting took place on February 6, when the rebels captured Chinandega, once the capital of the three united republics, Nicaragua, Honduras and Salvador, and about sixty miles northwest of Managua. However, Conservative reinforcements were sent forward, and on the following day after sixty hours of fighting they celebrated a Liberal rout. It was reported that 300 were killed and 500 wounded in the engagement, in which about 3,000 took part on both sides. Rumors were current in Managua that the small Conservative garrison at Ocotol near the Honduran frontier had surrendered to a detachment of Liberals; also that fighting was going on at Matagalpa. Neither of these rumors, however, was confirmed.

Portugal.—The military revolt, which began at Oporto with the outbreak of the garrison on February 3,

grew steadily through the following week. Several months of preparation by various proclamations were said to have prepared the way for the movement, which was directed against the dictatorship of President Carmona. When General da Costa seized the Government from President Machado on May 30, 1926, General Carmona was appointed Foreign Minister. When in July, however, General da Costa decided to dispense with the services of General Carmona and two other Ministers, Carmona promptly engineered a bloodless revolution, and took over the government, assuming on July 9, 1926, the offices of Prime Minister and Minister of War, and on November 29 that of President of the Republic. Dissolution of the Parliament, restraints on the press, and the imprisonment or exile of opponents of the Carmona régime were given as complaint by the revolutionary party previous to the Oporto outbreak, as well as their special ground of dissatisfaction, the attempt by the Government to negotiate a foreign loan of £12,000,000, concerning which protests were made to the foreign legations at Lisbon. In spite of the hope expressed by the Government that with the aid of the loyal garrisons the revolt in Oporto would be soon suppressed, the revolutionaries succeeded in holding out, and the revolt spread to the whole of Northern Portugal and Lisbon. General Souza Diaz was named as leader of the revolutionaries, who served an ultimatum on the Government demanding its resignation and the reestablishment of a parliamentary administration. However, another name is mentioned in the dispatch of February 7 to the *London Daily Express*:

The revolutionary movement has spread to Lisbon. Marines, the Republican guard and police forces and infantry rapidly captured a number of strategic positions in the city. The success of the movement appears certain. Practically all the civil population is in arms and collaborating with the revolutionaries with great enthusiasm. The chief of the movement is Colonel Mendes Reis.

The American Legation was struck repeatedly by gun fire and Minister Deering was obliged to abandon it. Three British war vessels were ordered to proceed to Oporto, but no request was made by the American Minister for American naval vessels. The British *Daily Mail* reported two hundred persons killed in Oporto, and designated as rebel leaders Dr. Alfonso da Costa and General Jaime de Morais.

Among next week's articles will be a contribution by Hilaire Belloc on the effects of the Reformation in Holland, with a brief reference to the present religious condition in that country.

"Some Ethical and Religious Aspects of Literary Criticism," by Father Lonergan, is the title of a timely study of a subject highly important for Catholics today.

Of interest to every American citizen will be the historical review of Suffrage in the United States, prepared by R. R. Macgregor.

Next week's issue will also contain our regular dramatic article.

International
Politics

Catholic
Progress

Rebels
Annoy
Federals

Liberal
Victory
Reversed

Revolutionary
Outbreak

AMERICA

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WILFRID PARSONS

Editor-in-Chief

JOSEPH HUSSEIN

PAUL L. BLAKELY

FRANCIS X. TALBOT

WILLIAM I. LONERGAN

JOHN LAFARGE

Associate Editors

FRANCIS P. LEBUFFE, Business Manager

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The Phipps Bill

FROM the outset, this Review has opposed the Phipps bill which proposes to enlarge the powers of the Federal Bureau of Education. And, chiefly, for the following reasons:

1. The Phipps bill seeks to establish the principle that it is the duty and the right of the Federal Government to watch over the schools of the States.

That principle cannot be admitted. The duties of the Federal Government are stated, either explicitly or by necessary implication, in the Federal Constitution. But nowhere does the Constitution state directly that it is the duty of the Federal Government to watch over the educational policies of the States.

Nor is this alleged duty implied by any clause of the Constitution. The Federal Government can fulfill its every duty and enforce all its lawful authority without even adverting to the existence of schools in the several States.

Nor is it *the right* of the Federal Government to watch over the local educational systems. Since this right is reserved to the several States it is prohibited to the Federal Government.

We therefore conclude that the right and duty contemplated by the Phipps bill has no constitutional existence or warranty.

2. Grant the right and the duty of the Federal Government to watch over the schools, and we break down the outworks of a constitutional guarantee. It is, and has ever been, the tendency of States, departments and officials to expand the power given them, but never willingly to diminish it. With the constitutional guarantee which forbids Federal intrusion into the field of local education weakened by the Phipps bill, the guarantee itself will soon be overthrown. In our judgment, it is not wise to authorize the assumption by Congress of any power of any kind over the local schools, or to assume that Congress has any duty in this sphere. In this day of overcen-

tralization, the call is for a wider, not a more constricted, distribution of authority.

3. But "we must be constructive." Yes; but first constitutional. Washington has warned us to "resist with care the spirit of innovation upon its [the Constitution's] principles, however specious the pretext" and to resist attempts at alterations which "undermine what cannot be directly overthrown." The warning is applicable to the Phipps bill.

4. It is the opinion of this Review that we can, and should, be at once constructive and constitutional. We shall be constructive in demanding that the wise limitations imposed by the Constitution on the Federal Government be scrupulously respected, to the end that both the Federal and the State Governments may function most effectively for the common welfare. And we shall be constitutional when we do all that lies in us to encourage the States to assert their rights and to carry their own burdens, remembering that whenever they shift a burden they run the peril of losing a right.

February 22, 1732

THE name and deeds of the Father of his country are so familiar to every American that he seems to belong to the twentieth as well as to the eighteenth century. And in truth, he does. Like a classic, Washington is exclusively of no time or country. He is the common heritage of all men everywhere who prize devotion and revere loyalty.

Washington possessed in a supreme degree that knowledge of what the time required and the means to be used in attaining it, which distinguishes the genius from the doctrinaire. Added to this knowledge he had the unshakable conviction, seen again in Lincoln, that Providence had chosen him for the great mission of freeing his country. But what in lesser men stirs up arrogance or pride confirmed him in humility and steadfastness. For the true leader lives in an atmosphere that raises him above the carping of the incompetent. He is established in serenity. Repulse daunts him as little as success moves him from the plan he has conceived in his moments of quiet contemplation. Content to wait when the next step is not clear, while he waits he toils. The labor is his. The issue he does not doubt, for he knows it is in the hands of an all-disposing God.

The world, then, can never forget Washington, but it may be that future generations will not know what manner of man he was. Made the advocate of policies which he abhorred and the embodiment of principles which he disowned, he may grow into a myth. The devil's advocate and the panegyrist are abroad, and each enshrouds his majestic figure with a cloak of unreality, hiding the man we wish to know. Great leaders are not raised up merely for the enlightenment of their own times. Raised aloft they are beacons to the generations that come after them. We gain nothing and may lose all by striving to make them what they were not.

Today a superficial school of writers, of whom Strachey

may be taken as the type, occupies the field of biography. Smart paragraphs, brilliant periods, and an air of sophistication, are offered in place of careful research and discriminating evaluations. Washington has not escaped their desecrating pens. In emphasizing beyond due measure his participation in youthful foibles, or in certain social customs which this pharisaic age discountenances, they throw his virtues into obscurity or even obliterate them. He was not precisely a hopeless inebriate, they hint, nor a grasping capitalist, nor a rake, but . . . And innuendo completes the lying chapter.

Not even the most unthinking, however, can argue plausibly that Washington did not do all that lay within the power of his genius to preserve the Government which under God he had founded. Let us, then, listen to the real Washington:

Of all the dispositions and habits which lead to political prosperity Religion and Morality are the indispensable supports. In vain would that man claim the tribute of Patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, applies with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Washington, as is well known, had meditated his Farewell Address for many years. In its general outline it had been submitted to Madison, "the Father of the Constitution," to Jefferson, the author of the Declaration of Independence, and to his tried associate and friend, Alexander Hamilton. He invited them to criticise it freely and to suggest points in which it might be improved; hence in a very true sense may it be said that the Address represents the ripened convictions of four of the most prominent founders of the Republic. Loving their country, they were solicitous for its welfare. It was to be maintained by free institutions, with a maximum of local and self-government, and a minimum of restraint imposed by statute. But as statesmen they realized that unless the people at large voluntarily submitted to a code of morality based upon religious principles, disorder would soon assume such proportions that a free Government could not long be preserved. And it is especially noteworthy that these Fathers of the Republic hoped that the chief means of promoting religion and morality would be found in the common schools.

But nearly ninety years ago, under the influence of a philosophy of government which was neither Christian nor American, we resolved that religion and morality

could have no place in the schools of a free people. To these generations of the secularized school may be traced more directly than to any other source the unhappy fact that we have more laws and more law-breakers than any other country in the world. As a people we have lost respect for the principle of authority, not only in religion, but in the State.

Where will the end be found? To this day of weakening religion, and, among many classes, of an all but vanished morality, the Farewell Address reads a warning which we must heed if as a nation we are to live.

Suicide Among College Students

DURING the month of January seven college students in various State and private institutions committed suicide. One apologist has remarked that after all the ratio of suicides to the total number of students is small. No doubt it is; but we are not accustomed to look for any considerable proportion among young people from seventeen to twenty years of age.

But that expectation is based on the supposition that boys and girls at college receive the care which these perilous years imperatively demand. If that supposition be not fulfilled, and too often it is not, we may look for careers of disorder, mental and moral, and we need not be surprised even at suicide. No intensive study of these suicide-cases has been made, but in three it is possible to trace the path along which these unfortunate boys wandered to self-murder.

One reaped the bitter fruit of parental neglect, plus a course at school and college which did nothing to build up character. The son of parents who themselves had rejected the old landmarks in both religion and education, he had been encouraged as a mere child "to choose his own path and to develop his own individuality." The path he chose and the individuality he developed were calculated to lead along the path of dissipation and immorality to death. Futile was the attempt of his parents to supply a corrective. Reprehension falls on deaf ears when one is eighteen years old, and has been taught to believe, that any attempt, not self-imposed, to regulate conduct, is tyranny. In two other cases, courses at school and college, which completely eliminated God from life's equation, taught these youths to conclude that since the equation had no answer, it were wiser to abandon the problem by ending life.

There is something inexpressibly sad in the thought of the influences to which our young people are exposed. Dangers lurk on every side, while the home and the school afford a deplorably weak protection, or none at all. If you teach a young man to believe that he is only an animal you will look in vain for characters of endurance or of high courage, or for men and women whose lives are ruled by noble ideals. Parental neglect and a system of education from which religion and morality are divorced are reproducing the massacre of the innocents on an infinitely larger scale than in the days of King Herod. For the non-Catholic, some extenuation may be

found. Often he has not so much as heard of the worth of the human soul, and of its responsibility to an Almighty Creator. Surrounded as he is by paganism, he becomes in his practical philosophy a pagan.

But what excuse can be pleaded for Catholic parents who neglect their duty to care for the religious welfare of their children, and intensify this neglect by exposing them to the almost fatal dangers of the secular college?

Deodorizing the Press

IT IS impossible to estimate the grave harm to our young people and to many classes in the community which has resulted from the publicity attending a most revolting case recently tried in an Eastern State. Application to have the case heard in chambers had been made and denied, a ruling which the presiding judge himself later regretted. The newspapers took full opportunity of the occasion, and under screaming headlines published all that a most-loosely construed law allows. In some respects their hints and innuendoes made a bad matter decidedly worse.

A bill making secrecy mandatory upon the courts in certain cases has already been introduced at Albany, and if similar legislation is adopted in other States, some good will have been effected. In the issue for January 27, a date at which the depths to which a corrupt press can fall had not been reached, the *New York Law Journal* stated that while it already lay within the discretion of the courts to exclude reporters and the general public "in cases which involve revolting features," mandatory legislation was undoubtedly called for. "Good morals, public decency, as well as the ethical exigencies of the situation," wrote the editor, could not be respected when a court room was "allowed to take on the aspect of a public show or a circus." And the *Journal* was undoubtedly correct in concluding that many even among the educated and conservative classes were asking what respect they could have for a system which permitted these scandals.

In this as in so many other matters pertaining to law and its administration, we have much to learn from Great Britain. For nearly two years the newspapers, with a few honorable exceptions, have given three noisome cases, all tried within the vicinity of New York, a publicity wholly unwarranted by the interests at stake. It is obvious that their sole purpose was to enlarge their circulation by pandering to vice. Parents can protect their children to a certain extent by guarding their homes against these publications, but they cannot, unfortunately, protect them adequately at all times. Within the last week it was reported that in a number of instances adolescent boys and girls, and even younger children, had regularly purchased one of the tabloid journals, and had gathered together to discuss the disgusting details it published or suggested.

As it is impossible to suppress these publications by legal measures, the sole resource is a law which makes mandatory what is now left to the discretion of the judge. It is true that the Sixth Amendment guarantees a public hearing in criminal cases, but this applies only to the Fed-

eral Courts. The States are free to do what seems best adapted to protect the general welfare, while not denying justice to any who appear before the courts. Pre-publication censorship of the press is impossible, and prosecution after the offense cannot undo the harm already effected. In the interests of the common good the States should adopt measures against broadcasting evidence involving offenses against public decency.

New Discoveries in Diplomacy

THE watchful agents of foreign countries within our borders have recently been treated to a useful object-lesson in international politics. To the representatives of Latin American countries this lesson has been particularly significant. No doubt, too, by this time they have even reduced their observations to a real formula, for transmission to their home government. In time that formula will certainly become the most powerful diplomatic instrument yet known to men and governments.

In brief, that formula is this. When you have on your hands a serious dispute with the United States, first begin by persecuting your Catholics at home. Then make the wires hot with the atrocities you commit against them. This will lead the more militant of the Catholics in the United States to demand some sort of diplomatic pressure against you. Now you have the United States where you want it. Proceed with your negotiations on the disputed economic and legal points without fear. You can go to any limits you please, even against the property and personal rights of Americans within your borders. The Department of State will not dare to press its arguments, lest people say it is obeying the Catholic Church.

If for any reason people stop agitating the religious question you have raised, and during the lull the attitude of the State Department becomes a little too menacing, you will initiate a new tactic. There are dozens of radical, pacifistic and Protestant societies in the United States which are only too ready to come to the rescue of any foreign country with which the State Department may at the time happen to have an argument. Appeal to these societies. Shriek that the Government is preparing for war. Ask for arbitration, even if there is nothing to arbitrate. You will thus gain time, and make it later very hard for the State Department to reopen the question with you. Remember that the United States is probably the only country in the world whose citizens are often more friendly to foreign governments than they are to their own. If you have been careful with the religious issue you will find your path immeasurably smoothed for you. The American politicians will veer off with horror from any proposition tending to deal harshly with a government which has been hard on the Catholics. The ordinary run of folks will "fall for" the arbitration and no-intervention slogans. The bigots will swing into line automatically. And, strangely enough, you will find any number of Catholics who will gladly sign their names to an appeal demanding protection for a foreign government which is persecuting their co-religionists.

Catholics in the Y. W. C. A. and the Church

EDWARD F. GARESCHÉ, S.J.

(The second of a series of articles on this subject.)

IN these articles are given the results of an investigation into the Y. W. C. A., conducted with the assistance of the secretaries of that organization. My first paper told of the proportionate membership of Catholics in the Y. W. C. A., and now I shall give the answers to questions intended to bring out the attitude toward their own Church of the Catholic members. The questions numbered four and seven were as follows:

What influence do you consider that the Y. W. C. A. exercises on its Catholic members from a religious standpoint? From other standpoints?

What seems to be the general attitude of your Catholic members toward their own Church?

In answer to these questions the following replies were received from the secretaries in various centers.

The secretary in Philadelphia wrote as follows: "As far as I can see, the Roman Catholic members seem to be as loyal to their own Church as do those of any other denomination." From Boston no answer was given to this question. The St. Louis secretary declares: "Interested and loyal. When attending our summer camps they embrace the opportunity which is always given them, of attending the early morning service of their own Church."

We shall now list the other replies in order, giving first the name of the city and then the comment made by the secretary there in answer to this inquiry. *Detroit, Mich.*: "It has been my experience that the Catholic members are extremely loyal to their own Church. We try to arrange to have nothing interfere with their religious services. For this reason we try to keep the Wednesdays and Fridays during Lent as clear as possible, and whenever groups of girls go to camps for week-ends, we always arrange for the Catholic members to attend Mass. We usually find them eager to do so. I often wish that the members of the Protestant Church would show as great a loyalty and enthusiasm for their religion."

Milwaukee, Wis.: "We hear very few expressions regarding this. They are so mixed with the girls of other faiths that it is difficult to say what their general attitude is. I took this question to our industrial secretary who comes in direct contact with the largest number of Catholic girls and she said that she thought for the most part the girls were very loyal and faithful to the services of the Church but were increasingly callous toward the authority of their Church."

Newark, N. J.: "Loyal at all times and under all conditions to the Catholic Church." *New Orleans, La.*: "Regret to advise that due to other matters the files are in such a condition at present that it would be impossible to give correct information." *Cincinnati, Ohio*: "We all believe the Catholic girls are very loyal to their own

Church." *Washington D. C.*: "They seem to be very loyal to their own Church and loyal to the present organization of the Association, while hoping for the time when the city Association membership shall require the personal, rather than the Church basis."

Portland, Ore.: "I have never observed that our Catholic members differ in their church attitude from other Catholics whom I know." *Kansas City, Mo.*: "I have always found that if a girl was a good Catholic before she came into the Association she continued to be that, and perhaps a little more devoted to her Church. If she was indifferent before she came in, that indifference might carry on through." *Denver, Colo.*: "We are compiling material." *Columbus, Ohio*: "I do not know them individually enough to answer your seventh question on their general attitude toward their own Church."

Worcester, Mass.: "Perfect loyalty is maintained toward their own Church, but I have known Catholic girls and women to resent the implication that the Y. W. C. A. was teaching anything tending to disloyalty toward their particular creed. I think the tendency in all this inter-church contact is to bring about a mutual respect and consideration. Young women associating together in the same club cease to think of each other as Jewish, Catholic, Protestant, Irish, Armenian, Italian, French or American, and simply look upon each other as fellow-women confronted by similar problems, and altogether they try to work out a way in which all may be happier and more alive to the good things created by a common Heavenly Father for the pleasure and benefit of all."

Atlanta, Ga.: "I find these girls very loyal to their own Church and considerably conscientious in observing the requirements of their Church." *Memphis, Tenn.*: "Loyal and sincere." *Richmond, Va.*: "So far as it is within our power to judge, the general attitude of our Catholic members toward their own Church is not affected by the Y. W. C. A., except that we believe as a general proposition our members feel more loyalty to their individual Churches because of the deepening of their spiritual life through participation in the life of the Y. W. C. A." *Omaha, Neb.*: "I would say that I personally have found the attitude of Catholic girls to be one of loyalty to their own Church and conscientious regularity in attendance." *Nashville, Tenn.*: "All our Catholic members are most loyal to their own Church."

Albany, N. Y.: "There is no question of lack of loyalty to the Catholic Church that I can determine." *Camden, N. J.*: "I would say that the Catholic members are quite loyal to their own Church and that they take no part in any activities that would make their loyalty seem doubtful to you, and you see that the proportion of Catholics is

quite small." *Bridgeport, Conn.*: "As far as we know the general attitude of our Catholic members toward their own Church is that of loyalty." *Reading, Pa.*: No answer. *Salt Lake City, Utah*: No answer. *Tacoma, Wash.*: No answer. *Elizabeth, N. J.*: "The general attitude of our Catholic members toward their own Church seems to be one of loyalty." *Youngstown, Ohio*: No answer. *Duluth, Minn.*: No answer. *Jacksonville, Fla.*: No answer. *Erie, Pa.*: No answer.

Utica, N. Y.: "My feeling is that they are entirely loyal to their Church, although I have no occasion to test their loyalty, since, as I have already said, this whole question is one of which we are hardly conscious." *Oklahoma City, Okla.*: "The general attitude of our Catholic members toward their own Church is that of loyalty—indicating that they remain constant to their early training." *Fort Wayne, Indiana*: "They are loyal." *Terre Haute, Ind.*: "They never fail their Church." *South Bend, Ind.*: "Our Catholic members are very loyal to their Church. They also realize that we wish them to be true to their own Church and feel free to discuss the Church with us. Through our Travelers' Aid work and recently through our Foreign Community Department, we work almost entirely with Catholic people. One Catholic woman who was helping us with some Belgian people asked me to go with her one Sunday afternoon and try to persuade a young Belgian couple to return to the Catholic Church from which they had become estranged. After several hours' discussion with them, they promised to go back to the Church the next Sunday. I am writing this incident because it shows that this woman had confidence in us that we were in no way trying to proselyte."

Atlantic City, N. J.: "Generally speaking, I think our Catholic members are very loyal towards their own Church, but then we have such a small number of them that it is hard for me to judge." *Canton, Ohio*: "As far as I know their attitude toward the Church is perfectly all right." *Little Rock, Ark.*: No answer. *Lincoln, Neb.*: "Catholic girls and women are always loyal to their Church." *Newton, Mass.*: "I have never had any occasion to ask any of the older members about their Church, but the younger girls who enter our Girl Reserve Movement have an Honor System and receive credit for regular attendance at Church and Sunday School."

Dubuque, Iowa: No answer. *Cedar Rapids, Iowa*: "So far as I can judge, our Catholic members are loyal to their own Church." *Macon, Ga.*: "Loyal." *Kalamazoo, Mich.*: "So far as it has come under our observation Catholic members are most loyal to their Church." *Jackson, Mich.*: "So far as I know all the Catholic girls who are interested in the Y. W. C. A. are loyal to their own Church. They never seem to miss their own Church service for any of the social activities, always attending their own Church when they are at camp on Sunday." *Pasadena, Calif.*: "I do not know." *Madison, Wis.*: "Very fine." *Colorado Springs, Col.*: "Loyal to it and encouraged to be if they live in our residence."

Zanesville, Ohio: "We are happy to have as members of our Association, girls and women from your Church, and we are confident that such membership does not detract from their loyalty to their own Church." *Meriden, Conn.*: "Loyal." *Watertown, N. Y.*: "They are absolutely loyal to their Church and I believe they would not stay in the association if we were anything but broad-minded in our views. May I add that on one occasion I had to reprimand a girl for misbehavior. I inquired about her Church life. On finding she was a Catholic, I discovered she had failed to attend confessional recently. I urged her to go and she has been going regularly since then." *Columbia, S. C.*: "Impossible to give an answer." *Battle Creek, Mich.*: No answer. *Jackson, Miss.*: "Loyal."

Here we have surely an interesting array of testimony. The general trend of these replies are highly complimentary to Catholic girls who are members of the Y. W. C. A. Note how the word "Loyalty" and "Loyal" is used again and again by the secretaries to describe the attitude of the Catholics toward their own Church. As this word was not suggested by the questionnaire, and as each secretary replied quite independently of all the others, the reiteration of this very complimentary adjective is striking. The fidelity of Catholic members in attending their own services will of course impress the secretaries. But the loyalty mentioned in so many replies seems to be something more than mere Church attendance.

Thus the secretary in Detroit declares, "I often wish that the members of the Protestant Church would show as great a loyalty and enthusiasm for their religion." Then, too, "loyalty to their own Church and conscientious regularity in their attendance" are both stressed together. In this connection it is interesting to remark a comment of the industrial secretary in Milwaukee, who said that "she thought for the most part the girls were very loyal and faithful to the services of their Church but were increasingly callous toward the authority of their Church." Here is a distinction of notable import. Whether or not in this instance the increasing callousness toward authority is the result of association with so many non-Catholics in the Y. W. C. A., still it is true in general that such indifference for the Church's authority is very likely indeed to be the consequence of that association.

Such indifferentism is the greatest peril which threatens Catholic young people who are members of non-Catholic Associations. The very interest and kindness of the non-Catholics about them, the liberal way in which they admit the beauty of the Catholic Church, their evident conviction that one religion is as good as another, make the Catholic girl more inclined to consider religious differences as of minor importance as compared with clean living, good fellowship and friendliness. Once a Catholic takes the attitude that one Church is just as good as another, he or she is a Catholic no longer.

The remarks made by a number of the secretaries to the effect that they encourage Catholics to practise their own religion are, we believe, quite genuine. A great many

of the secretaries of both the Y. M. C. A. and Y. W. C. A. take this attitude that they wish the Catholic members to be faithful to their own Church. We have frequently been told the same thing by secretaries of the Y. M. C. A., who likewise have made great efforts to persuade Catholics to go to their own Church and keep up the practice

of their own religion. (We must give credit where credit is due. Yet when all is said and done, is it not unfortunate and even sad from our viewpoint that we have no adequate society of our own like the Y. W. C. A., to group under Catholic auspices the sixty-nine thousand Catholic girls whose praises these secretaries sing?

The Novel with a Purpose

G. K. CHESTERTON

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THE question of Catholic propaganda in novels written by Catholics has been raised by Mr. Patrick Braybrook and others. The very phrase, which we are all compelled to use, is awkward and even false. A Catholic putting Catholicism into a novel, or a song, or a sonnet, or anything else, is not being a propagandist; he is simply being a Catholic.

Everybody understands this about every other enthusiasm in the world. When we say that a poet's landscape and atmosphere are full of the spirit of England, we do not mean that he is necessarily conducting an anti-German propaganda during the Great War. We mean that if he is really an English poet, his poetry cannot be anything but English. When we say that songs are full of the spirit of the sea, we do not mean that the poet is recruiting for the navy, or even trying to collect men for the merchant service. We mean that he loves the sea; and for that reason would like other people to love it.

Personally, I am all for propaganda; and a great deal of what I write is deliberately propagandist. But even when it is not in the least propagandist, it will probably be full of the implications of my own religion; because that is what is meant by having religion. So the jokes of a Buddhist, if there were any, would be Buddhist jokes. So the love-songs of a Calvinistic Methodist, should they burst from him, would be Calvinistic-Methodist love-songs.

Catholics have produced more jokes and love-songs than Calvinists or Buddhists. That is because, saving their holy presence, Calvinists and Buddhists have not got so large or human a religion. But anything they did express would be steeped in any convictions that they do hold; and that is a piece of common sense which would seem to be quite self-evident; yet I foresee a vast amount of difficulty about it in the one isolated case of the Catholic Church.

To begin with, what I have said would be true of any other real religion; but so much of the modern world is full of a religiosity that is rather a sort of unconscious prejudice. Buddhism is a real religion or at any rate a real philosophy. Calvinism was a real religion, with a real theology. But the mind of the modern man is a curious mixture of decayed Calvinism and diluted Buddhism; and he expresses his philosophy without knowing that he holds it.

We say what it is natural to us to say; but we know what we are saying; therefore it is assumed that we are saying it for effect. He says what it is natural to him to say; but he does not know what he is saying, still less why he is saying it. So he is not accused of uttering his dogma with the purpose of revealing it to the world; for he has not really revealed it to himself. He is just as partisan, he is just as particularist, he is just as much depending on one doctrinal system as distinct from another. But he has taken it for granted so often that he has forgotten what it is. So his literature does not seem to him partisan, even when it is. But our literature does seem to him propagandist, even when it isn't.

Suppose I write a story, let us hope a short story, say about a wood that is haunted by evil spirits. Let us give ourselves the pleasure of supposing that at night all the branches have the appearance of being hung with hundreds of corpses, like the orchard of Louis the Eleventh, the spirits of travelers who have hanged themselves when they came to that spot; or anything bright and cheery like that.

Suppose I make my hero, Gorlias Fitzgorgon (that noble character), make the sign of the cross as he passes this spot; or the friend who represents wisdom and experience advise him to consult a priest with a view to exorcism. Making the sign of the cross seems to me not only religiously right but artistically appropriate and psychologically probable. It is what I should do; it is what I conceive that my friend Fitzgorgon would do; it is also esthetically apt or, as they say, "in the picture."

I rather fancy it might be effective if the traveler saw with the mystical eye, as he saw the forest of dead men, a sort of shining pattern or silver tangle of crosses hovering in the dark, where so many human fingers had made that sign upon the empty air. But though I am writing what seems to me to be natural and appropriate and artistic, I know that the moment I have written it a great roar and bellow will go up with the word "Propaganda" coming from a thousand throats; and that every other critic, even if he is kind enough to comment the story, will certainly add, "But why does Mr. Chesterton drag in his Roman Catholicism?"

Now let us suppose that Mr. Chesterton has not this disgusting habit. Let us suppose that I write the same story, or the same sort of story, informed with a philos-

ophy which is familiar and therefore unobserved. Let us suppose that I accept the ready-made assumptions of the hour, without examining them any more than others do; suppose I get into the smooth rut of newspaper routine and political catchwords; and make the man in my story act exactly like the man in the average magazine story. I know exactly what the man in the average magazine story would do. I can almost give you his exact words. In that case Fitzgorgon, on first catching a glimpse of the crowds of swaying specters in the moon, will almost inevitably say, "But this is the twentieth century!"

In itself, of course, the remark is simply meaningless. It is far more meaningless than making the sign of the cross could ever be; for to that even its enemies attach some sort of meaning. But to answer a ghost by saying "This is the twentieth century" is in itself quite unmeaning; like seeing somebody commit a murder and then saying, "But this is the second Tuesday in August!"

Nevertheless, the magazine writer who for the thousandth time puts these words into a magazine story has an intention in his illogical phrase. He is really depending upon two dogmas, neither of which he dares to question and neither of which he is able to state. The dogmas are: first, that humanity is perpetually and permanently improving through the process of time; and, second, that improvement consists in a greater and greater indifference or incredulity about the miraculous.

Neither of these two statements can be proved; and it goes without saying that the man who uses them cannot prove them, for he cannot even state them. In so far as they are at all in the order of things that can be proved, they are things that can be disproved. For certainly there have been historical periods of relapse and retrogression; and there certainly are highly organized and scientific civilizations very much excited about the supernatural, as people are about Spiritualism today.

But, anyhow, those two dogmas must be accepted on authority as absolutely true, before there is any sense whatever in Gorlias Fitzgorgon saying, "But this is the twentieth century." The phrase depends on the philosophy; and the philosophy is put into the story.

Yet nobody says the magazine story is propagandist, or is preaching that philosophy, because it contains that phrase. We do not say that the writer has dragged in his progressive party politics. We do not say that he is going out of his way to turn the short story into a novel with a purpose. He does not feel as if he were going out of his way; his way lies straight through the haunted wood, as does the other; and he only makes Gorlias say what seems to him a sensible thing to say; as I make him do what seems to me a sensible thing to do. We are both artists in the same sense; we are both propagandists in the same sense and non-propagandists in the same sense. The only difference is that I can defend my dogma, and he cannot even define his.

In other words, this world of today does not know that all the novels and newspapers that it reads or writes are

in fact full of certain assumptions, that are just as dogmatic as dogmas. With some of those assumptions I agree, such as the ideal of human equality implied in all romantic stories from "Cinderella" to "Oliver Twist," that the rich are insulting God in despising poverty. With some of them I totally disagree; as in the curious idea of human inequality, which is permitted about races though not about classes; as that "Nordic" people are so much superior to "Dagoes" that a score of Spanish desperadoes armed to the teeth are certain to flee in terror from the fist of any solitary gentleman who has learned all the military and heroic virtues in Wall Street or the Stock Exchange.

But the point about these assumptions, true or false, is that they are felt as being assumed, or alluded to, or taken naturally as they come; they are not felt as being preached; and therefore they are not called propaganda. Yet they have in practice all the double character of propaganda; they involve certain views with which everyone does not agree; and they do in fact spread those views by means of fiction and popular literature. What they do not do is to state them clearly so that they can be criticized.

I do not blame the writers for putting their philosophy into their stories. I should not blame them even if they used their stories to spread their philosophy. But they do blame us; and the real reason is that they have not yet realized that we have a philosophy at all.

The truth is, I think, that they are caught in a sort of argument in a circle. Their vague philosophy says to them: "All religion is dead; Roman Catholicism is a religious sect which must be particularly dead, since it consists of mere external acts and attitudes, crossings, genuflections, and the rest; which these sectarians suppose they have to perform in a particular place at a particular time."

Then some Catholic will write a romance or a tragedy about the love of a man and a woman, or the rivalry of two men, or any other general human affair; and they will be astonished to find that he cannot preach these things in an "unsectarian" way. They say, "Why does he drag in his religion?" They mean: "Why does he drag in his religion which consists entirely of crossings, genuflections and external acts belonging to a particular place and time, when we are talking about the wide world and the beauty of woman and the anger and ambition of man?"

In other words, they say: "When we have assumed that his creed is a small and dead thing, how can he apply it as a universal and living thing? It has no right to be so broad, when we all know it is so narrow."

I conclude, therefore, that, while Mr. Braybrooke was quite right in suggesting that a novelist with a creed ought not to be ashamed of having a cause, the more immediate necessity is to find some way of popularizing our whole philosophy of life by putting it more plainly than it can be put in the symbol of a story.

The difficulty with a story is in its very simplicity and

especially in its swiftness. Men do things and do not define or defend them. Gorlias Fitzgorgon makes the sign of the cross: he does not stop in the middle of the demon wood to explain why it is at once an invocation of the Trinity and a memorial to the Crucifixion. What is wanted is a popular outline of the way in which ordi-

nary affairs are affected by our view of life, and how it is also a view of death, a view of sex, a view of social decencies, and so on. When people understood the light that shines for us upon all these facts, they would no longer be surprised to find it shining no less brightly in our fiction.

Thirteenth Centenary of York's Catholicism

A. HILLIARD ATTERIDGE

THE city of York, in far off centuries the capital of Northern England, keeps something of its old world aspect even today. It is one of the few English cities still ringed round with its embattled walls and gates of the Middle Ages, though its modern suburbs have spread beyond them. Here and there one comes on narrow lanes with timber-built high-gabled houses. Over its roofs towers the magnificent Minster.

The city is rich in Catholic memories. These go back to the days when England was still a province of the Roman Empire. After the peace of Constantine one of its Bishops sat in the Council of Arles. This early line of Bishops came to an end, when the pagan Saxons swarmed across the North Sea, after the withdrawal of the Roman Legions, and the worship of Thor and Woden was set up in their new kingdom of Northumbria. But in the early years of the seventh century this northern land was won again for Christ and His Cross. Since then there is an unbroken record of Catholicism in York and Northern England.

Its apostle, St. Paulinus, was a Benedictine monk sent by Pope St. Gregory the Great at the head of the first band of missionaries who came to help St. Augustine in his mission to Saxon England. At the Easter of 627, just 1,300 years ago, he baptized Edwin, King of Northumbria, in a little timber chapel, hastily erected for the occasion. Immediately after there began the building, around the chapel, of a larger church, dedicated to St. Peter, Prince of the Apostles, and destined to be the cathedral of Paulinus, first of the new line of Catholic Bishops and Archbishops of York.

In the Middle Ages, when all over Western Europe the older cathedrals were being replaced by newer and larger structures adorned with all the glories of Gothic architecture, the Archbishop of York and the people of the north began the erection of the great Minster that still occupies the site of the little chapel where Paulinus baptized King Edwin. For more than two hundred years the work of building and embellishing the Minster went on. Begun by Archbishop Grey, in 1230, it was not completed till 1472, when Archbishop Neville, after erecting its central tower, renewed its consecration and dedication to St. Peter on July 3, with a solemn festival that lasted till St. Peter's Day.

It was a cathedral well worthy of its rank as the mother Church and chief sanctuary of the north. Under its lofty

roofs there were more than forty altars. In its side chapels were the shrines of many of the saints of Northern England. One of these, first known as the tomb of Archbishop William Fitzherbert, and then as the shrine of "St. William of York," was a place of pilgrimage, famed for miracles. But within a century of the completion of the Minster there came the dark days that saw its desolation.

The reign of Henry VIII had seen the destruction of the Benedictine Abbey of St. Mary at York and the suppression of the Religious houses throughout Yorkshire. Queen Mary's brief reign brought the restoration of England to Catholic unity. But when her sister Elizabeth came to the throne in 1559, there came the complete break with the Catholic past of England, the reassertion of the Royal Supremacy, the law that decreed the abolition of the Holy Mass on English ground, and the establishment of the new Protestant "Church of England." Nicholas Heath, last of the long line of Catholic Bishops of York, was driven from his See and sent to prison, and the new line of Protestant Primates of the north began their career with the desecration and pillage of the Minster. Every sacred symbol of the Catholic past was removed from it; its altars were thrown down; its shrines were rifled; the very memorial brasses were torn from the graves of the honored dead along its aisles, because their inscriptions suggested the "Popish superstition" of prayer for the Faithful departed.

As far as possible the venerable cathedral was converted into a bare and empty-looking Protestant "meeting house," with only its pulpit for preaching the new irreligion and denouncing the old Faith, and a board on trestles for the new rite of the Lord's Supper instead of Altars and Mass. Few came to it. Great numbers of the Yorkshiremen clung steadfastly to the Faith of their Fathers. They rose in armed protest against its abolition, but the "Rising of the North" was trampled out by the mercenary levies of the Protestant Queen, led by nobles who had grown rich on the plunder of the Church and the poor. Then came a century of bitter persecution. The gallows of York ran red with the blood of martyrs, half-hanged, cut down alive and hacked to death—martyrs of the old Faith drawn from every class, priest and layman, suffering a cruel death because they held it well worth while to suffer thus in order that the Holy Mass might still be offered in England. York Castle was crowd-

ed with prisoners for the Faith, and they died in scores of cold, privation and prison fever. The new State Archbishops of York took their own part in the persecution to force the new *Non Credo* on the people.

But in the face of facts like these a number of the adherents of the Church, that was thus "Established," have during the last fifty years been trying to bury in oblivion the realities of this awful chapter of its history. They try to make out (and have succeeded in winning not a few to their theory) that the changes of the English Reformation bore only upon minor and non-essential matters—for instance, that the Communion Service of the "Book of Common Prayer" is after all only a simplified ritual of the Mass, though amongst the devisers and authors of that new rite were men whose denunciations of the Holy Mass are on record and who reviled it as an abomination before God, and idolatrous ceremony and the work of Satan. Greatly daring, they claim as their own all the Catholic past of England before the days of the Tudor tyranny. It was a result of this propaganda of falsified history that on the New Year's Eve of 1927 the Minster of York witnessed a strange spectacle.

Vested to look, as much as might be, like a Catholic prelate, Dr. Lang, Protestant Archbishop of York by warrant of a Secretary of State, came to the Minster doors with a torchlight procession of his clergy and laity. There was a service of thanksgiving, in which there were references to the blessings brought to York and Northern England by St. Paulinus and St. Wilfrid, St. Hilda and St. Aidan, and St. William of York and other sainted Bishops of the city. After this commemoration of Catholic saints—whom his Elizabethan predecessors counted as belonging to the "thousand years of darkness" that preceded the "glorious Reformation"—the Protestant Archbishop of today went to the pulpit and told his hearers that they were assembled to celebrate the completion of thirteen hundred years of religious life in that spot since the baptism of Edwin in 627. He declared that he stood before them as the living representative of an unbroken succession of prelates of York going back to the days of St. Paulinus.

Children play their games of "make believe," but this is hardly a befitting occupation for grown-up folk. One may grant that Dr. Lang had no idea that the solemnity, at which he presided, was in cold matter of fact nothing but an empty pageant and a falsification of history. Yet the merest outline of the record of that very building in which he spoke is enough to show the baseless character of the claims he asserted from its pulpit. Surely there was a break of succession—a yawning abyss of separation—between the line of prelates that began with St. Paulinus, Bishops who consecrated altars for the offering up of the Holy Sacrifice of the Mass, and the new line established in Elizabethan days by the State Archbishops who flung down these very altars and blasphemed the Holy Mass as an evil thing. That is the line which Dr. Lang represents today.

But at the coming Easter there will be another and

a truer celebration at York of the thirteenth centenary of St. Paulinus. It will not be in the Minster, but among the ruins of St. Mary's Abbey, whose grey, roofless walls rise in the midst of a public garden in the city. There, two years ago, for the first time since the Reformation, Mass was said at an improvised altar on the site of its High Altar of long ago. The celebrant was a Benedictine Abbot, a monk of the same order to which St. Augustine, St. Paulinus, and their comrades in the evangelization of England belonged. The congregation that knelt on the green turf of the ruined abbey were pilgrims of the Guild of Our Lady of Ransom for the Conversion of England many of them themselves converts to the old Faith.

This year, instead of taking place in the summer, the pilgrimage will be renewed in mid-April, in Easter Week, almost to a day 1,300 years after the baptism of the Saxon King by St. Paulinus. There will be later in the day a visit to the place of execution, where so many of the men of York died a cruel death for the Faith. There will be reality in this Catholic solemnity, with nothing to explain away by subtle misrepresentation of the past. It will be a day of solemn thanksgiving for thirteen centuries of Catholic life in this old city of the faithful north. It will recall memories of nine Catholic centuries when England was one in Faith, and four more beginning in trial and suffering and apparent defeat, at last seeing the Second Spring of the Catholic Church in England with "the Faith of our fathers living still in spite of dungeon, fire and sword."

THE SERVANT BOY

A servant lad am I
 Indentured by decree,
 And prenticed to the trade of Him
 Who fashioned me.
 From yielded echolings
 I brought my lilt about,
 Who yet shall turn a marvel when
 My time runs out.
 For though I've failed to word
 The wonder in my kit,
 When I become the journey-man
 Who'll master it,
 I'll make a rounded song
 Or spoil a crooked moon,
 While cobbling at Sir Patrick Spens'
 Sea-weathered shoon.

FRANCIS CARLIN.

GHOST ECHOES

Resonant oak, I will not wake
 One reed-thin echo of her name
 Lest all your happy foliage break,
 Remembering, into flame.

The midnight oarsman in his skiff
 Surveys in fear the ominous sky,
 And hastening past the haunted cliff
 Lets sleeping echoes lie.

HENRY MORTON ROBINSON.

Education

Intelligence Tests in Secondary Education

SISTER JOSEFITA MARIA, S.S.J., Ph.D.

IN the educational world, the decade from 1915 to 1925 will doubtless stand out as the beginning of a distinctive epoch in the development of educational thinking. For that phase of research which is known as "educational measurements" has been a conspicuous factor in the decade's progress. The content examination which, up to the present time, had been the chief instrument whereby to measure educational attainment has been shorn of its glory. Dutton and Snedden, in their work entitled "Administration of Public Education in the United States," have this to say on the examination system:

The examination system of determining fitness for promotion has in recent years fallen somewhat into discredit. It has been found that the pressure brought to bear upon the pupils has not been at all educative. It has stimulated some pupils, but failed to stimulate others; and those stimulated were the pupils least in need of such additional compulsion. The examination itself has often degenerated into an instrument of torture. Its results have not always been fairly satisfactory tests of real ability to advance into higher grade work, but rather tests, mainly, of ready wits and retentive memories.

Consequently the development of other methods of determining fitness for promotion have come into vogue. Responsibility now devolves almost entirely upon the teacher, acting in consultation with the principal, the former being free to give such tests as he or she deems wise. It can certainly be said that, in view of our present knowledge of the injuriousness and inadequacy of the system of written examinations, it will hardly be possible for any well-organized school system to rely solely upon them in future for promotion.

When examinations are wisely employed by teachers who appreciate their value as a way of assisting the pupil to express himself in writing clearly, coherently and briefly; or as a means of review for organizing knowledge; or, again, as an index to the learner of the degree of mastery he has attained, none would question their usefulness, nay, their indispensability in education.

For the past thirty years, much attention has been given by schoolmen to the problem of devising and developing a system of educational measurements more reliable and accurate than that crude method of the past which is still used in a considerable number of schools. Out of this have been evolved the Standardized Tests. They have been developed because of the need of definite objective measures of educational products. They have become widely used throughout the United States in practically all school systems. Courses in educational measurements, dealing with the theory and specific directions of "How to measure," are given in nearly all State universities, Departments of Education, Teachers' Colleges, and many private institutions. They are intended to supplement the teacher's knowledge of the children from daily schoolroom work

and the review tests which are given at various intervals. They give the teacher a basis of comparison with other children of the same grades in other schools, in other systems, and also with pupils of previous years. These tests are, above all, diagnostic in application, so that the teacher is able to determine the particular elements in any subject in which her pupils are weak, either as individuals or as a whole. With the help of such diagnosis, the teacher is able to direct to better purposes her efforts as an educator, emphasizing the points which need emphasis, and passing over those which the class has readily acquired. There is nothing new in the mental-level concept. Plato in his ideal schemes for the organization of society as outlined in the "Republic," suggests that the mental aptitude of each individual be determined early in life, and that each person be then educated or trained in proportion to his native capacity.

In the high school, the testing determines, or should determine, the course of study and educational guidance. It is well to have a psychological examiner act as student-counselor for pupils promoted from the sixth grade. This group should not only be tested to determine definite levels of all-round ability for school work—the so-called definite levels of intelligence—but the examiner should try to evaluate special abilities and aptitudes, and recognize and stimulate interests in ambitions which seem worth while.

These grades are the basis of exploration, and help us to understand the pupil, as well as to help him to find himself. Some pupils should be advised to continue through the high school, others to go to trade or vocational schools. Advice as to the course of study to be followed should also be taken into account, as the results of tests of accomplishment in school work. It will be found as the result of these intelligence tests that better adjustment is secured in the Junior High School, and in the proportion of those who continue through the Senior High School.

According to Maxfield, the percentage of promotion in the first two years of high school is very low. In many cases, twenty-five per cent of the pupils fail. Many of these, who are usually older than the more successful pupils, drop out of school entirely. One city in Pennsylvania reports that since a trained psychologist has acted as student-counselor in the seventh grade, using group and individual tests, and assigning pupils to different work, according to the results obtained, the percentage of those dropping out after they are once freed from longer attendance by the compulsory law has dropped from twenty-eight per cent to nine per cent.

So necessary has the use of intelligence tests become, that the Philadelphia Survey of 1922, in the Addenda, contains the following provision: "The Superintendent of Schools states that the installation of a research department has been recommended, in order to utilize standard tests and to make use of the results in daily practice." Because this last fact has not been recognized, teachers have sometimes been apt to look upon standardized tests

as mere playthings whose abilities ceased after they had determined whether or not their particular classes reached the norms prevailing elsewhere. It is not claimed that they are infallible, neither do we assert that intelligence is the only factor contributing to success, but that these tests are *more* accurate measures of an education product.

Standardized tests are not primarily media whereby the superintendent may check the efficiency of teachers. They have been devised as aids to the teacher herself, to enable her to increase the effectiveness of her own work. The measure of their usefulness will be their efficiency in diagnosing the specific weakness of her class, thereby affording the teacher a basis for the intelligent planning of remedial instruction. If this effect is not secured from the use of tests, it will be a question whether their employment is worth the expenditure of the time and money involved.

Sociology

What Shall We Do With Them?

PHILIP H. BURKETT, S.J.

IT is a mistake to hold that crime and the criminal must be treated objectively and not subjectively. Crime is necessarily the act of an individual. It is also true that criminals are not born such, as Lombroso maintains, but are made. Nor are evil propensities and crimes the outgrowth of an essentially depraved nature. Will and character become depraved. Crime is, in short, the joint product of an individual's character and some social factor. Hence, the only rational way of reducing crime is to influence, in some way, the spiritual faculties of the person tempted, that is, his intellect and will, and turn these faculties into the right channels. For that reason the criminal's act must always be studied in the light of his own nature and the particular social factors that led up to the act. All this has been known for centuries. It is no new discovery of present-day criminology. Bad environment, in particular, whether of person or of place, for example, street, home, workshop, resorts for amusement, and companionship, have always been known to be one of the strongest factors working for crime. "Evil associations corrupt good morals" is an ancient proverb.

But would you pardon a seventeen-year-old felon because he happened to be the victim of such environment? Would you even reduce his penalty considerably for that reason or parole him after a short time? He had a broken, motherless home and "irregular" teachers, too. In addition to that, the iniquitous industrial system of today did not pay his father a wage wherewith to support and educate his family. Why be angry with him at all? Have compassion on the poor fellow and if you perforce must withdraw him from society for a time, let that time be as short as possible and then send him out again with encouraging words to begin his life anew.

Such is the burden of the plaintive song of many social workers today. It is being carried afar on the radio

wings of propaganda. The methods advocated by these workers for the repression of crime have proven useless long ago. The horrid dance is going on merrily despite these methods. They do not seem to be making any headway. We certainly have compassion for the criminal, especially if he has been the unfortunate victim of environment, but what about society upon which he is preying?

Such destructive forces as poverty, bad environment, evil associates, broken homes, bad parental example, lack of religious training and education, physical inferiority and mental illness are said to *play upon* the criminal only, not to *cause* evil conduct. What, then, one is inclined to ask, does actually cause crime? Lack of character, we are told. But what is that precisely? Can the absence of a thing be a cause? The above destructive forces will, I believe, fully account for the lack of character. Hence, what we have to do is to get to work and destroy these forces. If we do, a great measure of character will develop of itself. It is true that these forces do not cause crime in the sense that they *compel* the individual to do it. Every human being has intellect and free will and can resist bad influences. Reactions between personalities and environment are not a fixed quantity. But it is equally true that the majority of persons, particularly of youthful age, will yield to the operation of these forces and follow the path of evil.

In speaking of causes and remedies in the matter of crime, ought we not give more attention to the different *classes* of criminals? Theories vary considerably because we do not do so. There is no agreement and for that reason no concerted action. In bygone days criminals of all ages and types were herded together in one institution. No distinction was observed, with the result that the influence of the confirmed criminal on the first or petty offender was most disastrous. Today we construct special institutions for the different classes. Ought a similar principle not be followed in classifying causes and remedies of crime?

We have to deal with the professional or the hardened criminal, whose character has become set in crime. He offers, as a rule, no hope for reformation. Prompt justice and condign punishment are a strong deterrent for criminals of this type. They will invariably diminish crime if consistently applied. This means segregation from society, at least for a period of crime commensurate to the gravity of the guilt. For murder it means capital punishment meted out in a short time and not after a delay of one or two years. Then we have the insane criminals or those who are mentally unbalanced. This type needs institutional care. The recidivist—and I believe sixty per cent of our criminals belong to this class—ought to be consigned to a penal institution. If his case is not hopeless and not too far advanced, he may be salvaged by restriction of liberty, by training in character and a trade and by necessary education.

Coddling and comfort are out of place and misapplied. After a period of years or possibly less time, if amenable

to correction, he may be discharged as a hopeful citizen. In this class judges and parole officers appear to have scored a considerable number of failures. There has been an outcry of late against the parole system because it has been carelessly administered. A large percentage of the paroled has been found to have a record in crime and to have fallen back into the very same or worse crimes shortly after their release. Evidently their cure had not been correctly diagnosed. Excessive leniency and neglect of following up had been in fault. The first offender finally deserves particular attention. In many of these cases clemency, if extenuating circumstances warrant it, and an indeterminate sentence followed by parole in due time, may be successfully invoked. In this type an effort to reform character or build it up may repay the expenditure of time and money.

The suggestions that I have ventured to make apply to those only who have been convicted of crime. They belong to the sphere of *reformation*. There are others who have never committed crime, but are in imminent danger of doing so. Now, when writers maintain that mal-administration of justice is the cause of crime and that we need laws that have teeth, they speak of the convicted criminal and particularly of the recidivist. Long-delayed trials, they correctly hold, unscrupulous attorneys and technicalities of the law that have no bearing on the case, false pleas of insanity, abuse of appeals, sentimental juries with little or no concept of justice or morality remove all possible deterrent factors and the prospective criminal becomes bold and reckless. When, however, they have to deal with the juvenile delinquent or the first offender they are more apt to find the causes of crime in the operation of certain forces, such as lack of religion and instruction, broken homes and environment, all of which are contributory factors in the non-formation of character. The causes of crime are not far to seek, but the correctives are not applied. This is the crux of the whole situation.

In sociological questions we are wont to compare our condition with that of other countries. The comparison is often a source of much information. Why has England, for example, much less crime than we? The social factors that make for criminality are the same as ours. Their industrial condition is worse than ours. Poverty and pauperism are far greater. For these reasons there ought to be more crime in England than in the United States. Do the British perhaps give better character formation in their schools? Is their police force more efficient or are their criminals apprehended more speedily? I think we are a match for them in any of these points. In one element they are our superiors and that tells much of the story. Their criminal-law administration is more rational and less sentimental. When the prospective criminal plans a job the chances of being caught, sentenced and jailed in a very short time are a big element in his calculations.

Recently, an unmarried mother in Philadelphia deliberately shot dead the father of the child because he refused

to marry her. She was brought to trial in due time. After brief deliberation the jury acquitted her of all guilt, though the judge had charged the members of the jury to return a verdict of manslaughter at least. With a tearful eye and her darling baby boy in her arm, the young mother thanked the jury and left the court room promising to begin life anew. What this young woman needed more than character-formation was a holy fear of the penalty of the law. Why not learn from other countries how to reduce our criminal record?

With Scrip and Staff

TWO literary gentlemen of mature years and reflection have published lately unvarnished talks of their midwestern boyhood. One professes some discomfiture over his early lapses; the other smiles over the adulteries and indecencies of his youth. No decent person would cast a stone even at the unrepentant chronicler of a dead past. God keeps the consciences of children as of grown men. But one question does occur to a perfectly charitable judgment. Why is it that those social advantages, which millions of our fellow-citizens claim are the be-all and end-all of American civilization, served those boys to no purpose in the main business of life, *vis.*, keeping straight with God and man? The two boys were one hundred per cent Nordics. They were miles remote from the faintest breath of "contamination" from Roman Church or Papist school. They were surrounded with every sort of Protestant Sunday School and church influence. They were trained first and last by the Little Red School-House. Yet church for them was but a sham: the school-house a place of temptation, and virtue consisted in maintaining concealment. Assuming they were no worse than most other boys, it is still hard to see what *advantage* came to them in being deprived of the sublime and practical ideal given by religious teaching. What did they gain by knowing nothing of confession, which, even in the case where a boy relapses into sin, at least reminds him of a Divine standard of conduct, and a Divine judgment of the heart? Or what was offered them in place of Holy Communion, which gives strength to the weakest of tempted mortals? If the circumstances in which those boys were reared are to be held up as the sole ideal for American youth, we would like to see more encouraging results.

WHAT a contrast between that testimony, and the testimony given by Dr. Laënnec, the great French physician, who has been called, with Pasteur, the Father of modern medicine! Noble as was Pasteur's profession of his faith, in the case of Laënnec it may be said that his whole life was one long Apoïogia: a continued witness to that supernatural life which was the mainspring of all his wonderful achievements. In 1802, but twenty-one years old, he wrote to his Father:

I occupy myself a great deal with pathological anatomy, an entirely new science in which new discoveries are being made every day. If I can live and make myself useful, I shall be sat-

ified. Everything else seems useless to me. Fortune, glory, and the most brilliant success: many is the time I have felt that all that cannot satisfy the heart of man. "The glory of the world shall perish, but the truth of the Lord shall remain forever." I have turned to Him who alone can give true happiness, and your son has entirely returned to the bosom of his religion. This happiness I owe to two men whose talents are equal to their virtues. . . ."

These two men were Dr. Bayle and Father Delpuits, S.J., into whose sodality for students Laënnec was admitted in 1803.

IN his beautiful tribute to Laënnec, pronounced at the Sorbonne in Paris, M. Painlevé—the well-known Socialist and anything but a devout believer, made the striking statement: "Every scientist has a metaphysical conviction, just as every scientist has a country." If metaphysics and national traits or leanings can color the mind of a man who weighs atoms in the laboratory, how can a young American find his way amid the whirling fogs of modern political and social theory, unless he has some kind of Catholic philosophy to guide him? And where can he get those principles except in a Catholic College? There are young men today who form part of the dead-wood of society, who would be other Laënnecs if they had been trained in Catholic philosophy in their youth.

HENCE the far-reaching application of the words spoken by Archbishop Robert, O.P., of Quebec, at the annual breakfast on December 8 of the University of Laval, in Canada: whose humble motto, *Haud pluribus impar*, he wished to rectify to *Nemini secunda*.

Can we not trace all the evils of our times back to philosophic errors which have fallen little by little from the minds of scientists into the soul of the common people? Our task on the one hand is to safeguard reason and human dignity which are attacked by a thousand fallacious systems; and on the other part, to furnish the necessary arms to defend the truth and confound error. Finally, we must ensure to the other sciences a true and just notion. "Philosophy from which in great part depends the right concept of other sciences," says the Encyclical *Aeterni Patris*.

At a recent Catholic Convention one of the speakers consoled his hearers in quite a different manner, by assuring them that there is today little real danger of Communism in the United States. True, there is no need to look under your bed at night for bombs, but the Communist theories on birth-control, divorce, State supremacy, and irreligious education are spreading, not decreasing, every day. The very confusion of thought which is continually dished out perforce in our popular magazines serves as a fit breeding-ground for the kind of wrong thinking that leads to wrong acting in the end. To quote Archbishop Robert again:

Doubtless for a time lying theories will command attention, will divide people's minds and sow ruin; but they will always be powerless to grant to men's souls that fruitful peace, *pax operosa*, which is found in the possession of a great sum of the truth.

One will get much more comfort out of studying these words and applying them to our system of education, than

from trying to persuade ourselves that all is well when evil is rife.

PAX operosa, fruitful and laborious peace, based on the knowledge and the practice of the Truth: Doing the Truth in charity, as St. Paul says: that is the motto of the Benedictine life, which is wonderfully exemplified by the Archabbey of Beuron, in Bavaria. The Right Reverend Raphael Walzer, Archabbot of Beuron and the Benedictine Congregations attached to it, is now touring this country in the interests of the two great features of Beuron, its Art School and its Schola Cantorum, which latter is the home of a distinctive school of liturgical music, as the Art School has developed an entirely distinctive form of ecclesiastical art. Exhibits and a unique motion picture will bring this work to the attention of the American Catholic public. The art of Beuron, lofty as it is, has grown, as it were, from the very soil of the Bavarian highlands.

THE Rev. Lynn Harold Hough, D.D., of Detroit, a Methodist, believes in the increasing desire for unity among Christians of all kinds. He sees that the obvious basis for corporate unity is on the teachings of the Apostles' Creed. But with honest regret he observes a difficulty:

Yet we must admit that many sincere men and women who are most eager to accept the leadership of Christ and to crown Him Master and Lord do not find it possible to give personal assent to all these positions. And they cannot be made to feel moral responsibility for a type of unity which would involve them in mental dishonesty. . . . [Yet] the expression of unity by means of the whole order of worship and through ecclesiastical organization and activity brings us immediately into fiercely contested areas.

It is the old problem re-stated. How can there be any corporate unity of the Christian religion if there is no provision made in our idea of the Christian religion for unity of faith, unity of government, or unity of worship? Is it strange that Catholics regard such a three-fold unity as a mark of the true Church?

THE PILGRIM.

TICK-TACK

I think you do not miss too much
The cottage hearth, the bowl of dough,
The brass pans in the chimney-nook
That you kept shining so.
I think that you are quite content
No more to rise up with the light,
And wash and sweep and mend and bake
And lie down on your bed at night.
And I, when I come home at dusk
From barn or fold or threshing-floor,
Try to forget you ever ran
To meet me at the open door.
But when I've blown the candle out
I pull the bedclothes round my head;
For the brown clock against the wall
Keeps ticking "Joan is dead."

MAIRE NIC PILIP.

Literature

Rise of the German Catholic Novel

OTTO MILLER, S.T.D.

Translated by Margaret Münsterberg

(This is the second of a series of articles written exclusively for AMERICA and dealing with the Catholic novel in German.)

WHEN the so-called literary dispute in literary Germany had made minds alert for self-criticism and thereby had cleared the way for new, artistic creation, creation through productivity and critical knowledge, then it was that two dangers lay in wait for the creative forces of Catholicism, two dangers opposite in kind. One was the oversteering of the Catholic element to the point of didacticism; the other was the naturalism which dominated the literary life of the time. Didacticism is used in the sense of Catholic educational influence aimed at by the author over and above his artistic creation. For this kind of writing Catholics had had, during the time of intellectual struggle, a typical example in the historic novels of Bolanden, who in a large series of volumes presented history in the form of novels, with the avowed purpose of giving Catholic truth to counteract the falsification of history by the liberals. This intention was good in itself. We know today how wretchedly history has been misunderstood by the liberalism of the nineteenth century, how unconscientiously it has been falsified. This was apparent, above all, in the interpretation of the Middle Ages, which among the liberals was nothing less than naive, so naive that today we can but smile at it. This naiveté appeared no less clearly in the interpretation of the Reformation which, for liberalism, was of course the great beginning of the great cultural development of Europe. But none is so childishly naive as to believe such commonplaces today when we see only too clearly that the so-called Reformation was the beginning of the decline of European culture, the dissolution of form in Europe and the source of our present-day wretched relativism.

Good as the intention of this didactic writing was, its execution was a failure. For, in the first place, everything was now reinterpreted in the Catholic sense, following the motto *tant pis pour les faits*: inexcusable things were excused, others were passed over in silence at will; black was colored gray and gray black; in the attempt to prove too much, nothing was proved at all. In the second place, one forgot that such educational purpose has nothing to do with a work of art as such. A work of art does not become a work of art because it is morally good, but because it has esthetic perfection. The very best moral intention cannot turn a fabrication into a work of art. It was this truth that Dr. Karl Muth, the leader in the Catholic literary dispute, impressed upon Catholics, and his argument has had a far-reaching instructive and clarifying effect. It is true that the greatest Catholic works of art have their peculiar didacticism, their moral purpose, like Dante's "Commedia," like the

"Don Quixote" of Cervantes, like the "Constant Prince" of Calderon; but these are in the first place and above all works of art of the highest sort, and their didacticism lies outside the esthetic element.

A special danger for Catholics was the dominant naturalism which, coming from France, controlled literature in the last decade of the past century. Americans of today are perhaps easily inclined to underestimate these influences of intellectual currents upon the individual. That would be a mistake. For the history of the mind and spirit, which lies on a higher level than political and economic history, is, just like the latter, no stagnant water basin, but a flooding life-current. This flowing life has its wave movements, its "ups and downs," its rise, its cataracts. This flood of vibrant life sweeps along every spiritually awake, intellectually alert, individual, whether he will or no. It is like a climate which surrounds everyone and has its effect on everyone. But that which makes this climate change is the physical law of pressure and resistance. In the same way, in intellectual life every exaggeration, every kind of radicalism provokes counter-pressure. For every sort of radicalism gives rise to another. Thus the enlightenment of the eighteenth century brought forth romanticism. Again in the nineteenth century romanticism was followed by naturalism, that concept of art which considered the aim of art the most faithful possible reproduction of actuality, even the gloomiest and ugliest, and made this reproduction as near a likeness as possible to reality.

A typical exponent of this art was, of course, the French writer Emile Zola. In Germany naturalism won the field first in drama, through Hauptmann's "Weber." This had the effect of an explosion. For, after the sentimental, sugary works of the late romanticists, it was like brisk wind blowing into hothouse air. Naturalism, however, found its supreme dramatic expression in the great Norwegian, Ibsen, whose triumphal march through the theaters of Europe was all the more effective because the great fathomer and analyst of souls ruthlessly and truthfully penetrated into modern social and psychical problems. This great dramatist was too much of an artist to fall a victim to the weaknesses of naturalism, its brutalities and commonplaces; hence his style might be called verism rather than naturalism. Further, it must be said that with the *old* Ibsen, the Ibsen of his last productive period, naturalism overcame itself and turned into the opposite extreme, an irrational symbolism.

That the German Catholic writers were preserved from the dangers of this naturalism was their good fortune. For naturalism, the legitimate offspring of materialism, sees reality without seeing its meaning and its idea, and sees reality without being able to interpret it symbolically. Both of these limitations are contrary to the Catholic spirit.

Rather did the German Catholics have the advantage of seeing exemplified in the translated works of foreign Catholic authors of high quality how one may have all a novelist's true sense of reality, his subjectivity and truth

in one's artistic method without falling prey to naturalism. Such were the works of the Spaniard, Luis Coloma, S.J., whose "Lappalien" exerted a great influence; the works of the Pole Sienkiewicz and of the Italian Antonio Fogazzaro who once more, unfortunately for the last time, revived the tradition of the great Manzoni. The art of these three masters served at the same time as a means for self-criticism.

The first attempts at novel writing in German Catholic countries were, quite naturally, a mere feeling of the way. No great idea and no great art-form has arisen in intellectual history without advance steps and tentative forms. Well-meant and partly well-done works they were which, at the turn of the century, were offered by Maria Herbert and Hans Eschelbach. But then, also at the turn of the century, naturalism, which had become barren and flat, gave rise to neo-romanticism according to that law which we have considered above.

This new intellectual air strongly touched the Catholic spirit. Wieman gave us the short story, "Er zog mit seiner Muse," a little work of art, written with delicate taste, with ethereal lightness of touch. It was nothing great, but it sounded a decidedly new note. Imbued with the same spirit of neo-romanticism, the Silesian Paul Celler created his works, of which the first, "Waldwinter," aroused high hopes. In this story his Silesian home took on life, with its highlands and its people who in their mixture of various German native types and their close contact with the Slavic element, have always had a romantic trait. The author has written a considerable number of stories which did not altogether fulfil the hope that he first inspired, but among which, at least, "Der Sohn der Hagar," excels the average. Celler still has many friends and readers.

These were beginnings and preliminaries. Then there appeared in the early years of the new century a novel by an Austrian from Linz, the Baroness Enrica von Handel-Mazzetti, called "Meinrad Helmpersgers denkwürdiges Jahr." When this appeared, Catholic Germany paused and listened indeed. For this was an historical novel of Counter-Reformation times, part of the life-story of the son of a Lutheran in a Catholic monastery. It was a work of wide range, depicting the time of the struggles and contrasts in the second half of the seventeenth century, with magnanimity of concept and remarkable excellence in the creation of characters and quite saturated with the spiritual atmosphere of that restless time. This was a work of art of the first rank. Not much later the same author published "Jesse und Maria," a novel which pictures the same time and gives the fate of two people united by love but separated by the hostility of their religions. In dramatic power and objectivity this novel far excelled the first.

Nevertheless, at the same time opposition began to stir. The artist, people said, had given a too sympathetic representation of Lutheran character and spirit, and had allowed too great a shadow to fall upon the Catholic side. That criticism was an esthetic error, the old error

of the moral bias. The fact was overlooked that an artist renders poor service to art when he intentionally groups his figures and throws light and shade upon his characters, as it were, in a "programmatic" manner. The novel received attention throughout Germany and was rated highly; that was a significant gain, for the German Catholics were let out of the literary ghetto. This appeared most clearly through the fact that the most distinguished German magazine, *Die deutsche Rundschau*, opened its pages to the author, who now published in them three of her masterpieces, "Die arme Margaret," "Stephana Schwertner," and "Der Richter von Steyer." These represent the summit of her creative power. More than that, they are the culmination of the art of the historical novelist in Germany. In the sphere of the historical novel nothing greater has been created, and beside them, Felix Dahn's novel with a purpose "Ein Kampf um Rom," and the novels of the Egyptologist Ebers are fourth and fifth class. Even the historical novels of Fontane do not attain the height of Handel-Mazzetti's art in these her greatest works.

Something that is generally forgotten about this art is a value quite outside the pale of the esthetic. These novels of the time of the Counter-Reformation with their characters who take their religious ideas seriously to the point of fanaticism, imprisonment and death, these show with staggering truthfulness what even today is still the deepest breach in the German nation and show how far back this breach can be traced. There are some of these historic figures of the seventeenth century whom one can recognize even today with their stubborn fanaticism and some who today, too, as in those bygone times, pass through Germany like angels of love.

The novel has become the art-form in which the Catholic spirit in Germany has found its best expression. Two authors of fiction, who equal the Baroness from Linz in her power of creating characters must be named here; Heinrich Federer and Peter Dörfner, the former a Swiss, the latter a Bavarian, and both priests. Both have won themselves positions of honor in the new German literature. Heinrich Federer, the son of the Swiss mountains, is honorably continuing the great German-Swiss literary tradition which may be traced back to the time of Klopstock whose friends Bodmer and Breitinger were the first to recognize his greatness. This German-Swiss literature can show such great names as Gottfried Keller and Conrad Ferdinand Meyer and has worthy representatives today in Zahn and Federer.

Federer's life work is represented especially by three significant novels: "Berge und Menschen," "Jungfer Therese," "Kaiser und Pabst im Dorf." These belong today among the best German novels. It goes without saying that his Swiss home lives in Federer's books. "Mountains and People," the title of his first larger work is, as it were, the leading motive of all of his writings. The monumental grandeur, the unique beauty of the Swiss highlands with their lovely valleys and green pastures are in his books and there, too, live the diligent,

liberty-loving and capable Swiss people, these men and women so characteristically Alemannic, somewhat peculiar and yet with such sunny temperament, of deep feeling and yet full of humor. They live out their destinies which, though they have not the aspect of universal historic significance, yet are so humanly great, in as much as the fate of every strongly marked character has a certain greatness, a "quiet greatness," if one will call it so. These people in Federer's books one can never forget. They are observed so keenly and characterized so vividly that it seems as if we were moving in their midst.

Priest and school-master and mayor, the village and valley with their human types, all become familiar to us. That means masterly fiction writing. It is not merely the art of telling a tale, nor is it merely that dissecting psychology which is so popular today, nor is it concerned only with sexual problems such as modern literature repeats *ad nauseam*; no, it is more than these. It is life with its work, its care and sorrow, with its quiet work-day holiness and the silent tragedy of a hard fate. But there are no cramped souls, there is no unrelieved tension; instead, the sunshine of Catholic humor shines over all, that deep-rooted humor which is so rare among Catholics today and yet ought to be their most precious possession in this individualistic and relativistic non-Catholic world.

Beside these longer novels, Federer has given us a series of short stories, excellent examples of the most delicate miniature art, stories like "Pilatus," "Die Bachweiler Geschichten" and stories of sunny Umbria, the home of Saint Francis, like the following: "Aus Franzens Poetenstube," "Sisto e Sesto," "Gebt mir meine Wildniss wieder." These three I should like to recommend in connection with the anniversary of Saint Francis to anyone who would understand perfectly the holy bearer of the stigmata of Christ. For only he can quite understand the troubadour of God who has sought Him in his heavenly-beautiful sunny home of Umbria.

REVIEWS

Saint Clement Maria Hofbauer. By REV. JOHN HOFER, C.S.S.R. Translated by REV. JOHN HAAS, C.S.S.R. New York: Frederick Pustei Company. \$4.50.

This is not merely the study of a man but the history of a great movement that had many and not unimportant ramifications. It tells the story of a great soul's growth and achievement and the more interesting and intriguing development of a saint. Simultaneously it records the beginnings of the Redemptorist Order. Born in 1751 and living almost seventy years, Clement Maria Hofbauer's days were passed amid some of the most stirring events of modern history and somehow he played a part in every political and social movement of his day in Europe. Youngest of twelve children and son of a struggling butcher, he was in turn student and baker's assistant, convent-servant and hermit, pilgrim and priest. Though well advanced in years when he joined the Redemptorists the subsequent magnitude and importance of his work for religion and for his Order are almost incredible. As founder of one house after another of his Order—though he also had to witness the suppression of most of them by hostile governments or unsympathetic or skeptical superiors—as pastor of St. Benno's in Warsaw, as preacher, confessor, school-director,

spiritual adviser of all classes, and zealous laborer in the cause of youth, his life-story is anything but monotonous. To him is chiefly due the expansion of the Redemptorists from a couple of struggling houses in Rome and the Kingdom of Naples to an important continental organization. To him too, perhaps more than to any other single individual, may be credited the triumph of religion over Josephism. He was a pillar of strength in the cause of truth and right. His life is here written critically yet sympathetically, with the accuracy that befits trustworthy biography yet not without those diverting digressions into the field of probabilities—though they are clearly indicated—which make for the more complete picture of a great man. The book is as edifying as it is informative and, what unfortunately is none too common in hagiography, is a very human document. W. I. L.

The Whispering Gallery. By an EX-DIPLOMAT. New York: Boni and Liveright. \$3.00.

The mystery surrounding the authorship of these alleged reminiscences has now been satisfactorily solved in the London courts. When first issued by the publishing firm of John Lane, the volume was firmly believed to be the authentic work of a well-known diplomat telling the truth. It aroused such a fury of attack from powerful sources and was so branded as malicious calumny that it was withdrawn from circulation a few days after its publication. In the trial that ensued, it transpired that the author was Hesketh Pearson, a journalist who had represented himself as the agent of the author. Pearson, in confidence, had assured the Lane Company that the real author was Sir Rennell Rodd, the former British Ambassador to Rome. In summing up the case, the Judge stated that "there is not the slightest doubt that Sir Rennell Rodd's name was given to Mr. Lane nor the slightest evidence that Lane knew it was all humbug." The question before the jury was whether or not the defendant had any intention to defraud by his transaction; and the jury found him not guilty. Mr. Pearson testified that he wrote the book because of his general interest in public men and of his desire to entertain and amuse people. The publisher admitted that he was guilty of a "harmless little lie" when he wrote the advertisement vouching for the authenticity of the narrative. On the blurb of the American edition, the publishers state that if it shall be shown that the recital "is not authentic it will be immediately withdrawn." The volume contains so-called revelations of a wide variety of public personages, based on intimate knowledge of them and on notes which the author alleged that he had taken after conversations with them. The list of personages whose secrets were supposedly bared include kings, dictators, premiers, cabinet officers, ladies, authors, artists, soldiers and others. Their words and actions are chronicled with a vague exactness, that is with an exactitude which might be verified but which would not reveal the author's anonymity. The characterizations are, of course, distorted and false, for the most part; though it must be agreed that they do bear resemblance to the originals in some details. But all the persons mentioned have been vulgarized and calumniated. The book is nothing but back-stairs gossip, and it amuses only those wearisome bores who amuse themselves by gossip. F. X. T.

Demosthenes. By GEORGES CLÉMENCEAU. Translated by CHARLES THOMPSON. Boston: Houghton, Mifflin Company. \$2.50.

When a statesman honored and esteemed by his own generation undertakes the interpretation of another statesman whose name is hallowed by the ages, the biography might be expected to be remarkable for its penetration. But M. Georges Clémenceau's "Demosthenes," as a portrait, is disappointing; from a standpoint of knowledge regarding Greek customs, thought, and

influence, it may charitably be termed mediocre. With superlative superlatives, he extols the patriotic zeal of the great Athenian who constantly opposed the invasion of Macedonia in the face of the criminal inactivity of the loquacious Greeks. In Paris, Clémenceau enthusiasts have maintained that beneath the surface of this biography runs the spiritual autobiography of the "Tiger" himself; but so grandiloquently does he praise the genius of Demosthenes and tirade against the fickleness of the Athenians that one hopes, for M. Clémenceau's sake at least, that these characters are not representative of him and his countrymen. As a biography, the book is most commonplace. Not only does it fail to contribute anything to our knowledge of Greece of the fourth century, B.C., but its absolute disregard for scholarship leaves an aching void, and a firm belief that the "Tiger" should confine his ability to affairs of State. The deplorable frequency of vapid, pseudo-philosophic remarks, not even platitudes, uttered with the wonted seriousness and pomposity, seems to confirm the impression that M. Clémenceau has seized upon the life of Demosthenes as a vehicle whereby he may publicly disseminate his private ideas. Science, the art of translation, character studies, comments on present-day affairs, all are treated *en passant*. While, as to the history of religion, the "Tiger" solemnly states that "Christianity, in which so many elements of Buddhism can still be found, won the great contest, as much by a noble perseverance in effort, as by the superior adaptation of the Jewish heresy to the new emotional states of the time." Indeed, M. Clémenceau poses as much as a scientist, an historian, a moralist, a psychologist, "a norm of all wisdom," as an humble biographer. His "Demosthenes," while absolutely failing to do justice to the title he has selected, may prove of value in that it gives a new insight into the character of the biographer.

W. J. K.

The Theology of St. Paul. By FERNAND PRAT, S.J. Translated from the French by JOHN L. STODDARD. New York: Benziger Brothers. \$5.25.

The scholarly convert who gave us Father Felder's "Christ and the Critics" in English has enriched our English theological literature with another treasure. His version of Father Prat's "Theology of St. Paul" is an excellent piece of work, fully accurate and only on rare occasions betraying its French origin. The book is a monograph on Biblical theology. With the fourteen "Epistles of St. Paul" and "The Acts of the Apostles" as sources, the author sets himself to answer the question: What portion of Catholic dogma do we owe to the inspired writings of the Apostle Paul? His method is both analytic and synthetic. In the second volume, soon to be translated, Father Prat has gathered the scattered teachings of the Apostle and presented them in an orderly system; in the volume before us, each epistle, studied in the light of circumstances that prompted its writing, yields its contribution to this *summa theologica* of St. Paul. Questions of authenticity and other introductory matters are taken for granted except in cases where special treatment is demanded. It is hardly to be expected that all will agree with all the conclusions of Father Prat, but, be it said in his favor, where probabilities are involved he usually presents very cogent arguments for the side which he defends. While all will welcome his brilliant defense of the Pauline origin of the "Pastoral Epistles," not so many will think with him that Barnabas is responsible for the actual writing of "Hebrews." Again, the evidence of "The Acts" is certainly against the conclusion that the apostolic decree (Acts: xv.) "concerned only the mixed church of Antioch . . . and the churches of Syria and Cilicia." The book closes with many illuminating appendices containing studies of Pauline word use. The work has won an honored place for itself in French theological literature; it is not rash to predict a similar success for the English translation.

E. D. S.

BOOKS AND AUTHORS

Instructions in Catholicism.—As a supplement to his "Principles of Christian Apologetics," the Rev. T. J. Walshe has attempted in "The Principles of Catholic Apologetics" (Herder. \$4.00) a resumé and rearrangement of the Dominican Garrigou-Lagrange's lectures against Modernism in its relation to Divine revelation. A summary statement of the first principles of apologetics introduces the reader to the discussion of the nature, necessity and cognoscibility of supernatural revelation. The volume is a confutation of the two great contemporary errors, "philosophical rationalism which denies the possibility of revelation and biblical rationalism which explains away the miracles of Christ." It aims to show that these philosophical extravagances are rooted in Agnosticism, Pantheism and Rationalism. The reviewer is inclined to think that its theoretical portions will prove somewhat too technical for facile lay study, the more so as it professes to be primarily prepared for collegians; also that in its positive features too generous concessions have been made to modern scientific opponents of supernatural revelation. Moreover, the lengthy specific discussion of Bergson's philosophy seems uncalled for.

Somewhat after the style of Cardinal Gibbons' "Faith of Our Fathers," the Rev. Hugh O'Laverty has prepared in handy form "The Truths of the Catholic Church" (Chicago: Hansen. 25c). It treats the sacraments, the commandments and similar topics simply, briefly and readably, but unfortunately some of its statements as they stand are not accurate. Doubtless it is difficult to explain complex dogmas and perplexing practices in a few sentences, but in popular handbooks careless statements or understatement may do much harm.

Literary Varia.—A very decisive testimony to the worth of "Newman as a Man of Letters" (Macmillan. \$1.75), by Joseph J. Reilly, has been given in that a new edition is required within the first six months of publication. Dr. Reilly is not only an authority on Newman but is himself a craftsman of the school of Newman. His volume is a splendid type of Catholic literary criticism.

Another new edition has been issued of "English Prose and Poetry" (Ginn. \$3.20), selected and annotated by John Matthews Manly. This anthology, containing excerpts from the oldest and the latest writings in the English tradition, has been highly commended by school authorities.

Within the thin covers of "The Craft of the Poet" (Holt. \$1.50), F. W. Felkin has snugly incorporated a great deal of the essential, elementary knowledge that a poet should have. The essay is for novices in the art; hence the explanations of meter, rhyme, stanza, and *genre* are simplified so that the poetic abecedarians can master them. Nevertheless, in its introduction on the nature of poetry and in its comments on varied phases of poetic technique, it contains some ideas that might be worthily considered by maturer verse-makers. Born-poets, as the author remarks, may not need to make an intensive and prolonged study of technique; but a study of craftsmanship will not cloud the inspiration of even the poet who lisps in numbers.

The legend on the jacket of "Novelists We Are Seven" (Lippincott), states that Patrick Braybrooke has been called the "perfect critic." In his earlier critical writing, he tempted the reviewer to call him a perfect something else. Mr. Braybrooke has some knowledge of the technicalities of writing, and he is interested in authors as individuals. But these are not the qualities which distinguish first-rate critics any more than technical shrewdness and the knack of neat construction are the qualities which distinguish first-rate novelists. A novelist is great if the life and thought of his time go into his book; a critic is great, or at all events more than mediocre, if he can perceive that life

and thought, and by his writing make them more perceptible. Hence the novelist, when his world speaks through him, is a very interesting man; but when he merely talks about his world he is just as apt as any of us to be a bore. Mr. Braybrooke appears to have overlooked this fact and his book, as a consequence, contains a good deal of unimportant chatter about the "philosophy" of his novelists and about their tricks with the pen. Even the characters of the novels are seldom discussed in the light of their times. Temple Thurston, May Sinclair, Gilbert Frankau, Hugh Walpole, Ian Hay, W. B. Maxwell, and Rebecca West are the seven novelists whom Mr. Braybrooke considers. For some of them his method of treatment is adequate but it trips up sadly on Walpole and Miss Sinclair.

Tours in Rome and Spain.—Rome fascinates the traveler—Pagan Rome, Classic Rome, Catholic Rome. It is the city of the Caesars and of the Popes, the Eternal City. Naturally, then, there is much in the world's capital to interest and captivate the tourist. To prepare him informatively rather than to serve him as a directive guide, C. R. Coote has written "In and About Rome" (McBride, \$5.00). In format it is handsomely prepared, enhanced by ten monotone illustrations by Hanslip Fletcher and as many in color by Kenneth Hobson. But in content it leaves very much to be desired. The opening chapter creates a bad taste when, to give but one instance of an unsavory diet, one is told "that a large part of St. Peter's itself was paid for by the sale of indulgences," and the last course of what should have been a choice literary and artistic feast will prove no less disgusting to the intelligent cultured reader, surfeited as it is with libelous slurs on religion and the Church. Mr. Coote must be very ignorant or very prejudiced. In either event he is quite unfitted to guide people to or in Rome.

While not so elaborately edited, "Vivid Spain" (Chapple Co., Boston, \$2.00), by J. M. Chapple, need not be ashamed either of its make-up or its content. At the same time the reader only views the great romantic southland superficially. It is the body of Spain one looks at, not its soul. It is commercial and materialistic Spain that engages Mr. Chapple's party, hardly the artistic, haunting, spiritual Spain. The author's attitude toward places and persons rarely gets above their monetary or pleasurable value: the inspiration and the beauty of the country is seemingly lost on him. Some chapters are interesting and diverting, if one be ready to accept this angle of vision; several however seem to serve merely for padding. Nor do the cheap flirtations of "Bud" serve any worth-while purpose.

Pamphlets.—Among the recent issues of the Paulist Press are several contributions of current importance, such as "May Catholics Be Masons?" by Joseph I. Malloy, C.S.P.; "The School of Paul," and "Do the Dead Live?" by Joseph McSorley, C.S.P.; "The Mexican Question: Some Plain Facts," by the Rt. Rev. Francis C. Kelley; "Religion and Citizenship," by the Rt. Rev. John J. Dunn; "The Church and Democracy," by the Rev. William Busch.—A brief explanation of the Holy Sacrifice for the enlightenment of the laity is given in the pamphlet "At Mass" (15c), compiled by the Rev. Vincent F. Kienberger, O.P., and published by Richard Mayer, 525 S. Dearborn St., Chicago.—"Healing the Body Through the Holy Eucharist" (50c), is an interesting discussion by the Rev. John G. Haas; it may be ordered directly from the author, Yonkers, New York.—The Catholic Truth Society of Ireland has increased its large list of pamphlets by the publication of several Catholic short stories, and by "The Apostles," by Rodney Pope; "Evolution and Catholicity," by Bertram C. A. Windle, and "The Death of the Cross: A Psychological Study," by Dr. E. Le Bec.

Coming Through the Rye. Go-Getter Gary. The Delectable Mountains. Goodbye Stranger. The Hard-Boiled Virgin.

If Prohibition had not descended on the land, Grace Livingston Hill would have been deprived of the theme of her latest novel, "Coming Through the Rye" (Lippincott, \$2.00). The sweetest girl in all the town discovers that her father, an aristocrat to his finger tips, and her brother are wholesale bootleggers. She further learns that practically all her social friends are likewise involved in the traffic. While hating bootleggers, she also hates the members of the reform league who have uncovered the villainy of her father and brother. In particular, she tries to detest Evan Sherwood, the young and militant leader of the reform element. But righteousness prevails; Evans bests the liquor dispensers and wins the innocent daughter of the deceived aristocrat. Mrs. Hill, as ever, writes an interesting story that is moral and uplifting in purpose.

The wildest West still exists, if "Go-Getter Gary" (McClurg, \$2.00), by Robert Ames Bennett, may be taken as a contemporary romance. Gary, the surest shooter in Chicago, where the art reaches high perfection, seeks a quiet life in Arizona. He becomes involved in a feud between the ranchmen almost as soon as he steps off the train; and in the midst of rounding up the cattle he is forced to give some examples of his marksmanship. But Gary is not and never was a gunman in the bad sense; otherwise Connie would never have accepted him.

A more peaceful West, this time in Wyoming, appears in "The Delectable Mountains" (Scribner, \$2.00), by Struthers Burt. This West is that of quiet and subtle romance, of luring forests and sleeping lakes and wide-spreading landscapes. Thither, Stephan Londreth, who had deserted the closed circle of Philadelphia drawing-rooms for the healthy democracy of the ranch, brought his bride. He had met her only twice before he married her and carried her off from her career as a chorus girl on Broadway. The compatibility lasted four months, and then came the inevitable separation, happily terminated on the last page of the book. Mr. Burt is a penetrating searcher of motives and a fine analyst of character, both male and female. He is cynical about marriage, and well he should be if marriage means what he seems to think it does. Most of the leading characters in modern novels need castigation rather than exploitation.

Something of an international flavor is spread over "Goodbye, Stranger" (Macmillan, \$2.25), by Stella Benson. The wife is an American optimist, the mother-in-law has a British phobia against American influence, and the husband, during the great part of the story, is a stranger from fairyland. The scene is China. After his return from his honeymoon, seven years since, Clifford lost all memory of his past and proceeded to develop into an entirely different sort of man. He accepted his wife childishly until he met a traveling concert performer who became his ideal. After a wild manifestation, the real Clifford emerges from his abnormal state. The romance is not significant in itself; any interest that it inspires is due to the queerness of the characters rather than to their portrayal or their ideas.

It is said that there is no accounting for tastes. However, tastes can be accounted for very often. We can account for the taste of authors who write salacious novels, as for the tastes of those who enjoy reading them. Such accounting of tastes gives a reason for the success of such books as "The Hard-Boiled Virgin" (Boni and Liveright, \$2.50), by Frances Newman. There is little plot in the story. There is in it cynicism and unwholesome insinuation. In the characters there are no solid norms of morality and no restraining principles, save those which likes, dislikes and fear inspire. The references to the Saviour create anger and sadness in a sincere Christian reader. The effect of the book on some minds might be likened to that of a fiery and poorly compounded condiment; it would rouse an unhealthy appetite while leaving hunger still unsatisfied.

Communications

The editors are not responsible for opinions expressed in this department.

Looking for Unanimity

To the Editor of AMERICA:

A few years ago a certain New York medical man, famed and conspicuous in fields other than medicine, stigmatized your Communication Department as "Agony Corner." He left it to his readers to deduce whether the agony was the lot of the reader or of the contributor.

Since his was but one opinion, euphemistically expressed, it was entitled to consideration, especially since his achievements placed him far above the *ignobile vulgus*. Until the issue of AMERICA for January 29, 1927, nothing resembling in matter the good doctor's stricture appeared, but in said issue "D. R." of New York offered the following: "It is noticeable that a large part of the letters printed in AMERICA are in reply to somebody's letters, or in criticism of them."

Through the generosity of the Editor of AMERICA the readers are afforded an opportunity of submitting their views on subjects of their choice, and the variety is matched by the number of offerants. Patience seems to be the conspicuous virtue of the editorial chair, in view of the fact that the contributors divide themselves into two classes—those demanding things we cannot have, and those insisting on views peculiarly the convictions of the writers. This turmoil of mental processes probably prompted the good doctor to the expression of his satisfactory caption for the column which the editor has more temperately described. . . .

There is a confusion of ideas in many matters of importance to Catholics. Let us have less of expediency and more of adherence to principle, even if such adherence brings loss and disappointment. Let us all get into line and follow our leaders, the Hierarchy fortified by the Holy Ghost, and if we have any sound doubts as to the wisdom of this course, then let us turn our attention to those countries in which the contrary was done. It is worth the time and effort. Duty, and not delight, should be our watchword.

West Roxbury, Mass.

J. D. RUSSELL.

An Austrian Visitation Convent

To the Editor of AMERICA:

Permit me to call to your attention the very serious distress of the Visitation Convent at Vienna. Our situation is such that we are reaching out for any plank of safety. Our Sisters are denying themselves everything. We are willing to accept a life of privation, if there is but bread enough to subsist upon.

But how can we face the urgent need of reparations that must be made to preserve our monastery? The water pours in torrents through the broken drains which have been cut by the loose tiles from the roof. The moisture penetrates everywhere. The very walls seem, so to speak, to be decaying. I cannot exaggerate our desperate condition.

I must therefore send this cry of distress to you from the daughters of the Visitation. An appeal to the numerous subscribers of AMERICA must meet with success. Without any doubt AMERICA will kindly forward their help to us.

Vienna.

SISTER FRANCES DE SALES.

Are Protestants Americans?

To the Editor of AMERICA:

The pertinent treatment of this question in your issue of February 5, suggests to me the further query whether American Protestants themselves, in some recent revelations of their common mind, exhibit that patriotism which they accuse the Papacy of inevitably obstructing. To note the progress of the present movement for a general union of "the Churches," is to be strongly

impressed with its subservience to civic and temporal motives. The ideal and comprehensive Church of the future, which all Protestants, though in various ways, are now persistently working to create, is to be above all else the religious organ of a universal "brotherhood of the nations." As such the Comprehensive Church would seem to be essentially committed to an ethic of patriotism, especially in contrast to the Catholic Church, which on the one hand will never be comprehensive of all opinions, and which on the other hand is persistently accused of interference with the patriotism of her members.

Your readers may not be aware that one of the leading civic policies of the future Comprehensive Church has been announced by one who is both active and prominent in the present effort for its creation. Dr. Charles H. Brent, the Episcopal Bishop of Western New York, is chairman of the committee for the promotion of the coming World Conference on Faith and Order, which it is hoped may at least prepare the way for a general union of "the Churches." On returning in 1925 from the Stockholm "Conference on Life and Work," Bishop Brent gave to the public his own report of an address which he had delivered there before non-Catholic delegates from many nations. The following words taken from that address (page 35 of his pamphlet entitled "Understanding") express his ideal of the Christian patriotism of the future:

When all the churches together and separately deal unsparingly with war and the war spirit, peace will be ensured, at any rate among the nations where the Christian religion prevails. With proper tribunals erected for dealing with disputed questions, it will be the clear duty of the churches to proclaim war a sin and to instruct their adherents to refuse to resort to arms. (Italics inserted.)

That war, though not necessarily "a sin," is a great evil to be avoided by all reasonable means, we are all agreed. That the influence of Christian statesmen may avail to make war impossible except at the cost of truth or honor will ever be the desire and prayer of true Catholics. And yet if the Roman Pontiff should announce the intention, however remote, of forbidding his subjects throughout the world to resort to arms under any circumstances, I wonder whether the present builders of the Comprehensive Church would be sympathetically silent.

Woodstock, Md.

W. H. McCLELLAN, S.J.

What is "Catholic" Poetry?

To the Editor of AMERICA:

Father Feeney's article on the above subject, in your issue for January 22, is very interesting and much to the point. It seems to me that we must, in this case, distinguish in our use of the word "Catholic" the poet from his work.

There has been a good deal of what may be regarded as Catholic poetry written by non-Catholic poets—this is simply the reward, on the part of non-Catholics, of being loyal to Catholic truth; and this holds in all poetry and art. Then, we have poets who professed the Catholic Faith, and who died in the bosom of the Catholic Church, who have put but little of Catholicism into their work. Among these we may class Alexander Pope. Take for instance his "Essay on Man." It is saturated with the false philosophy of his contemporary, Bolingbroke.

It was, I believe, the late Rev. Dr. McDonald of Maynooth who, in an article to the *Irish Ecclesiastical Record*, said that much of the philosophical teaching in Tennyson's "In Memoriam" will be found to square with that of St. Thomas Aquinas.

Toronto.

THOMAS O'HAGAN.

Possible Population of the Earth

To the Editor of AMERICA:

A few references to Charles S. Devas' "Political Economy" (Stonyhurst Philosophical Series, Longmans, Green & Co.) may serve to indicate, in part at least, the basis of my estimate of the world's maximum possible population criticized by Mr. F. J.

Marschner in your issue of January 15. My first quotation is from Book I, Chapter I, entitled "Productive Capacities of the Earth."

Man has an almost unlimited power of adapting himself to his surroundings, and often a great power of modifying them; and we can say that if out of the fifty-one million square miles of dry land we except some three or four million of frozen regions in Northern Asia and North America, almost all the remainder either is or can be made healthy and habitable.

This should be considered in connection with what he says in the same chapter of the fertility of the land.

Here again the term fertile is relative to the inhabitants, and, *ceteris paribus*, will vary according to the animals and plants they know how to use, and then according to their agricultural skill. This skill, indeed, can do little for some of the conditions of fertility such as sunshine and rainfall; but irrigation or drainage may make up in great measure for defect or excess of rainfall; the mechanical conditions of fertility may be marvelously improved by tillage, and the chemical conditions of all kinds of manuring; while there is an immense field for human agency in the domestication of animals and plants and in giving them care and shelter.

Whatever margin of waste land is left would seem to be offset by what the same author says of the fertility of the water.

This means the capacity of the rivers, seas, and lakes to support plants and animals useful to man. Here the arts have made by comparison little progress, and Europe is behind Eastern Asia in fish-breeding and the use of aquatic plants. Indeed, the Europeans treat the water, in its food-bearing capacity, much in the way that savages treat the land, as a hunting ground. But this may be changed; every creek and bay may be regularly cropped with domesticated diatoms, and the nations go to war over the vast field of floating plants which exists in the Atlantic.

In his "Conclusion from Physical Geography," Devas adds, "We may conclude that almost every region can be the seat of a happy and prospered nation." It must be in the light of the above and similar considerations Devas does some figuring of his own in the chapter on "Growth and Decay of Nations."

It was calculated at the British Association in 1890 that, taking the actual population of the globe at about 1,500 millions, and the number that could live on the earth at about 6,000 million, an annual excess of birth over deaths by only eight in the thousand would fill up the earth in less than two centuries.

Now it may be rightly objected to these figures that the capacity of the earth has been greatly underrated, and that even without any fresh inventions and with only our present knowledge and skill, not merely four times the present population of the earth could find support but fourteen times or more, and that this multiple in its turn may be doubled or trebled by the progress of inventions.

Anyone who carries these computations, and remembers that Devas wrote after a careful analysis of the various factors of production-limitation and before the Claude Haber and similar processes of nitrogen-fixation had been sufficiently developed to close what was thought a most dangerous gap in the cycle of life, will see that my estimate of the world's possible population is, by comparison, modest enough.

St. Louis.

JOSEPH F. THORNING, S.J.

Bishop King's Palace

To the Editor of AMERICA:

A foot-note to the article on "My New Chaplain" might add a little historical zest for readers of AMERICA.

Mr. Berding incidentally brings forth the name of the house in which Father Ronald Knox lives, "Bishop King's Palace," or more properly, "The Old Palace." It long antedated the year 1628. Incorporated in the present edifice are traces going back to the thirteenth century.

The Bishop, after whom the palace was named, was one of the fortunate ones, whose recusancy was so adroitly handled as not to bring him into the toils of the law. Gradually Bishop King withdrew from public life, and so escaped a fate that was met by better and braver men.

What the Bishop found when he built for himself a snug retreat is not certain. It was of such antiquity, however, as then to be called "old." Long antedating the year 1628, the site had been consecrated by an extraordinary piece of history. On the spot, approximately, the newly founded Order of Friar Preachers had laid their first English Foundation 700 years before. Here a hostel for prosperous gentlemen was set up. This seems to have been a part of Dominican activity in the early years of their history. On the heels of this, there sprung up the usual type of Dominican construction, a long and low house divided into two parts, and in theory, at least, under two separate roofs. The one was used as a residence. The other as a preaching hall. The early friars had no churches.

The foundation of this original settlement might be traced in adjoining property. Within a century the buildings of the Dominicans had gone to immense proportions. Possibly in the yard behind Bishop King's Palace are mouldering the mortal remains of innumerable friars. Like so many other Catholic treasures that lie buried in that ancient seat of Catholic intellectual life, the most vivid and vital of medieval times, the original structures are lost save in ancient prints and manuscripts, and in the conjectures of the archeologists.

Chicago.

T. V. S.

Art in the Service of Religion

To the Editor of AMERICA:

The two recent articles contributed to AMERICA by the Rev. Thomas F. Coakley, D.D., "The Revival of a Noble Art" and "The Magic Spell of the Liturgy," deserve the careful reading and thought of all Catholics who are interested in the liturgical apostolate. Dr. Coakley in the former treatise deals with the art of stained glass work, examples of which are so very few in this country at the present time. Many of our churches possess windows of so-called stained glass, which mar their otherwise ecclesiastical and liturgical beauty.

The new St. Louis Cathedral, which is visited and admired by so many, and is, in the estimation of Mr. Ralph Adams Cram, one of the most beautiful churches in America, possesses two magnificent windows of genuine art stained glass. The new Sacred Heart Church at Pittsburgh, of which Dr. Coakley is pastor, will be when completed the finest parish church in the United States, and we may be assured that it will be beautiful and inspiring in every sense of the word.

In "The Magic Spell of the Liturgy" our attention is called to the meaning and purpose of the sacred vestments that are worn by the priest, and the care that should be taken in making them lovely and suitable for the purpose for which they are intended. Too many of our vestments are needlessly gaudy, and the material used is of such a grade that the priest clothed in them presents to the eye more the appearance of a "sandwich man" than a minister of God performing the most sacred of functions. Let us all pray and work towards that end when the beautiful and sublime, that is our heritage through our holy religion, shall once more be the possession of our every-day lives.

Des Moines, Iowa.

ORVILLE L. BINKERD.

Daniel O'Connell and the Masons

To the Editor of AMERICA:

Strange items, more or less interesting, pass the eyes of a historical researcher when he goes through old newspaper files. Here is one copied from the Lowell *Weekly Journal* of March 21, 1859.

Daniel O'Connell, the Irish Orator, was an expelled Mason. He was initiated in Lodge 189 at Dublin in 1799 and was elected Master in 1800. Being persuaded by his Catholic advisers to renounce the order he was expelled by the Grand Lodge of Ireland.

And from that hour O'Connell's greatness as a Catholic, orator, lawyer, and publicist began.

Lowell.

G. P. O'DWYER.